

CHAPTER 5

RETROSPECT AND PERSPECTIVE

1. RESULTS OF A PHENOMENOLOGICAL VIEW OF CHILDLIKE LIVED-EXPERIENCING

Because of the confusion stemming from the contrasting views of empiricism and phenomenology regarding the concept of experience, it was decided to disclose the phenomenon of being-a-child in terms of a "new" category, namely, lived-experience. A reason for this is to show that psychological pedagogics is concerned with a child's lived-experiences.

Lived-experiencing is understood as fundamental intentionality and this concept is viewed as a foundational category. The following is a preliminary definition of lived-experience as a general term, collective concept and fundamental form: **lived-experiencing is the personal** (subjective, knowing, normative), **intentional** (meaning-giving, meaning-living, taking a position), **continuous activity of being conscious of reality**. Lived-experiencing also is an emotional (pathic) "knowing"; at the same time, to lived-experience is to find oneself (already there) (pathic) and to already understand (gnostic). The experiential world is described as the momentary landscape or slice of reality that I know emotionally in the moment of lived-experiencing. The life world is always a potential experiential world. This life world and experiential world are the points of departure for the psychologist-pedagogue who wishes to explore a child.

What follows is a reflection on lived-experience as a fundamental anthropological category in a child's life world. Lived-experience discloses essential aspects of the life world. It also expresses the essentials of child-becoming (adult). A child **becomes** through lived-experiencing, and the course of his becoming involves an elevation in the level of his lived-experiencing. It is understood further in terms of a child's potentialities to lived-experience; lived-experiencing, becoming, elevating dialogue and actualizing potentialities form a unitary event in a child's flourishing.

It was shown how a child's becoming is actualized via the following four modes: **bodiliness** (as the center of lived-experiencing and of

the reality that is lived-experienced), **sensory** lived-experiencing, lived-experienced **movement** and **spatiality**. The task of the psychologist-pedagogue is to study a child and his lived-experiencing as modes of becoming. This involves the question of the destination (adulthood) a child has to reach and the question of how an educator should support a child in his lived-experiencing and in his experiential world so that gradually he can be considered an adult. Thus, as a category of becoming, child lived-experience has pedagogic significance and implications.

In Chapter 2 a number of essential aspects of the phenomenon of lived-experiencing were disclosed. A distinction was made between pathic and gnostic lived-experiences: pathic refers to moments of subjective, primordial lived-experiences as precognitive attunement; gnostic refers to moments of distanced, cognitive, objective lived-experience. The pathic is a precondition for the gnostic, and a child is confronted with the task (demand) of distancing himself from pathic to gnostic lived-experiences. He has to progress from a pathic to a gnostic disposition, from childlike ways of lived-experiencing and a childlike experiential world to adult ways and an adult world.

Pathic and gnostic lived-experiences form a unity. In terms of Heidegger's anthropological categories of **attunement** (Befindlichkeit) and **understanding** (Verstehen), the following is formulated: pathic and gnostic lived-experiences encompass each other; all gnostic lived-experiences have an emotional aspect and all pathic lived-experiences have a disclosive character.

The nature of the stream of lived-experiencing was described in terms of Linschoten's views: it is continuous, it flows forth in an unbroken stream; it has an integral character in that psychic occurrences are lived-experienced as an undifferentiated unity; each lived-experience is person-bound, is I-specific; it has the function of knowing; the stream of lived-experience is continually changing and transforming.

Language is a superb means for expressing lived-experienced reality. Lived-experience "demands" to be formulated in language.

In a lived-experienced field there is a distinction between the marginal and the thematic. The marginal is the horizon (context, surrounding) of the theme (central lived-experience, core).

The following are distinguished as modalities: lived-experience as activity (a subject lived-experiences), as content (experiential world) and as state (ways of lived-experiencing as ways of being directed to something).

As intentional act, lived-experiencing occurs in terms of norms and values. In this way, normative moments in a child's experiential world are disclosed. On all levels of lived-experiencing (pathic, gnostic) there is the normative. Thus, the pathic-gnostic are closely interwoven with the normative lived-experience of meanings.

In Chapter 3 the author sketched a number of psychological-pedagogical criteria for evaluating child lived-experiences. A primary criterion is if a child's potentialities for lived-experiencing are actualized. More specifically, this concerns the actualization of his pathic, gnostic and normative potentialities. Some secondary criteria stemming from the above were then selected for particular elaboration.

In Chapter 4 some examples of images of lived-experience were described. These images are the result of a practical exploration of the experiential worlds of five children of different ages and with different learning and behavioral problems. In the following section, the results of this research are summarized.

2. RESULTS OF A PHENOMENOLOGICAL VIEW OF THE EXAMPLES IN THE PRESENT STUDY

A child's lived-experiences can be favorable or unfavorable for his becoming adult: deficient lived-experiences or the non-actualization of potentialities of lived-experiencing restrain a child's becoming. If a child's pedagogic situation does not meet the psychological-pedagogical criteria for evaluating childlike lived-experiences (i.e., if the necessary pedagogic support is lacking or if the child does not respond in positive ways to his being appealed to and thus does not actualize his potentialities of life), he is conspicuous to a psychologist-pedagogue because he is derailed in his being-on-the-way to full adulthood (he is especially conspicuous regarding his lived-experiences and his experiential world).

The pathic lived-experiences of pedagogically a neglected child especially include feelings of insecurity, uncertainty, helplessness

and anxiety. With regard to the pathic, gnostic and normative, he then shows a narrow experiential world (an attenuated dialogue with the world), infantile, confusing and confused lived-experiences; then he usually has learning and/or behavioral problems. Additional essentials of the experiential world of such a child are his unassimilated and unassimilable lived-experiences, his deficient becoming a person and his pathic disposition.

Heading the results of the present investigation is the non-actualization of these children's pathic, gnostic and normative potentialities and the fact that unfavorable and deficient lived-experiences hinder their becoming. Such children are conspicuous to a psychologist-pedagogue and their own, unique, particular experiential worlds indicate a problem in their lived-experiencing.

3. PERSPECTIVE

(a) The phenomenon of childlike lived-experience as a task for psychological pedagogics:

psychological pedagogics, a part-perspective of pedagogics, has the particular task of reflecting on and investigating the phenomenon of childlike lived-experiencing. In the present study, lived-experience was shown to be the central category of psychological pedagogics. The aim of this section is to show the important place reflections on and investigations of this phenomenon ought to have for this part-discipline.

A question arising from the present study and reflection is to what extent and in what ways can the data regarding childlike lived-experiencing provide a point of departure for constructing a psychological pedagogics as a science of the psychic life of a child-in-education?

The psychological pedagogical question and perspective include a fundamental interest in the child and his daily lived-experiences, i.e., a disclosure of childlike lived-experiences and actions in their mutual relations and in their connections with the child's situation. To understand (psychologically) a child, he has to be viewed in his primordial (pedagogic) situation. The point of departure for an accountable psychological pedagogics, as a part-perspective of pedagogics, lies not in isolated lived-experiences or actions but in this (pedagogic) situation in which the educator necessarily is

confronted with moments of childlike lived-experiencing as psychic moments.

As existential psychology, psychological pedagogics also is a discipline that interprets scientifically a child's dialogue with his world. Dialogue-with-reality is lived-experiencing and thus involves a scientific interpretation of childlike lived-experiencing and the behavior arising from it.

Psychological pedagogics has to gather and organize the following knowledge:

(i) Knowledge of the child-in-becoming;⁽¹⁾ thus, knowledge of how child becoming is actualized via his lived-experiencing;

(ii) knowledge of intentionality (also viewed longitudinally)⁽²⁾ and more specifically lived-experience as fundamental intentionality;

(iii) knowledge of the modes of learning as modes of lived-experience, and of the child's experiential and learning world;⁽³⁾

(iv) knowledge of the child's destination (adulthood) viewed in terms of the level attainable by the child of his pathic, gnostic and normative lived-experiences.

From this knowledge, the psychologist-pedagogue forms a preliminary and open image of a child in terms of which his continually new potentialities for lived-experiencing, as openness, are viewed.

Charlotte Buhler⁽⁴⁾ views modern child psychology as the systematic study of the child in all of his life situations in order to acquire a full, scientific image of his psychic becoming. Studying and providing the most important facts regarding the psychic becoming of the "normal, average" child in a precise and concise form gives us a standard or basis of comparison for understanding a derailed, deviating, retarded and problem child. This also holds true regarding such a child's lived-experiences and experiential world. To fully and scientifically understand them requires a systematic disclosure of a child's lived-experiences in several life situations. This systematic knowledge of the lived-experiences and the experiential world of the "normal, average" child serves as criteria, as a basis for evaluating and understanding the lived-experiences and the experiential worlds of the impeded (retarded) child, the child with learning difficulties and the behaviorally deviant child.

As a category, lived-experience holds a number of additional possibilities for psychological pedagogics. According to Derbolav⁽⁵⁾ the "category of lived-experience" has undergone a leveling in the previously accented emotional meaning of this concept; in addition, in recent decades it has lost considerable meaning. He sought a word for that which is no longer expressed by the concept of lived-experience or for that which is no longer meant by the original concept. He believes the "category of encounter" fills this lack. Derbolav's view is attributed to the fact that he understands the concept of lived-experience merely in terms of its pathic aspect.

It is precisely by means of the category of lived-experience and its disclosure as a pathic, gnostic and normative unitary event that one can penetrate to the "core of a person."⁽⁶⁾ Indeed, it is a person's (child's) lived-experiences (attunement, taking a perspective, intentionality, giving meaning) that characterize and motivate him (lived-experience leads to action, says Linschoten). (Compare the demands that Derbolav⁽⁷⁾ places on this category). Consequently, the present author feels that lived-experience is the primary category in terms of which the phenomenon of **child-being** can be fathomed, described, revealed and considered from a psychological-pedagogical perspective (a category is a means of thinking). This study, then, also attempts to serve as an exploratory and preliminary basis for a number of further reflections and investigations.

The critical scientist might ask the following question regarding the choice of the category of lived-experience: since lived-experience is described in the present study as a being aware of reality, can the author not just as well disclose the phenomenon of child-being from the perspective of the psychology of consciousness? In answering this question, the following has to be stressed emphatically: the "consciousness" (lived-experiencing) of phenomenological psychology is not the consciousness of the psychology of consciousness. The difference is just as radical as are the anthropologies and psychologies underlying these two connotations of the concept of consciousness.

In the following, some essential differences are noted that point to the possibilities and significance of a phenomenologically based psychological pedagogics as a study of lived-experience in contrast

to the current psychology of consciousness with its naturalistic foundation:

(i) Psychological pedagogics discloses phenomenologically a child's lived-experiences in their mutual relationships to his situations and behaviors.⁽⁸⁾ This involves an understanding of the "behavioral" and lived-experienced aspects in the pedagogic situation. The psychology of consciousness, however, emphasizes lived-experience only in terms of consciousness. It attempts to understand a person merely through an analysis and study of consciousness and awareness in their isolation;⁽⁹⁾

(ii) the psychology of consciousness is strongly influenced by Descartes' substantialistic-dualistic division of a person into consciousness (mind) and body. In contrast to this, a psychological pedagogical position views the lived-experiencing body-subject as an existential totality. To lived-experience, an embodied person has to encounter things in the world;⁽¹⁰⁾

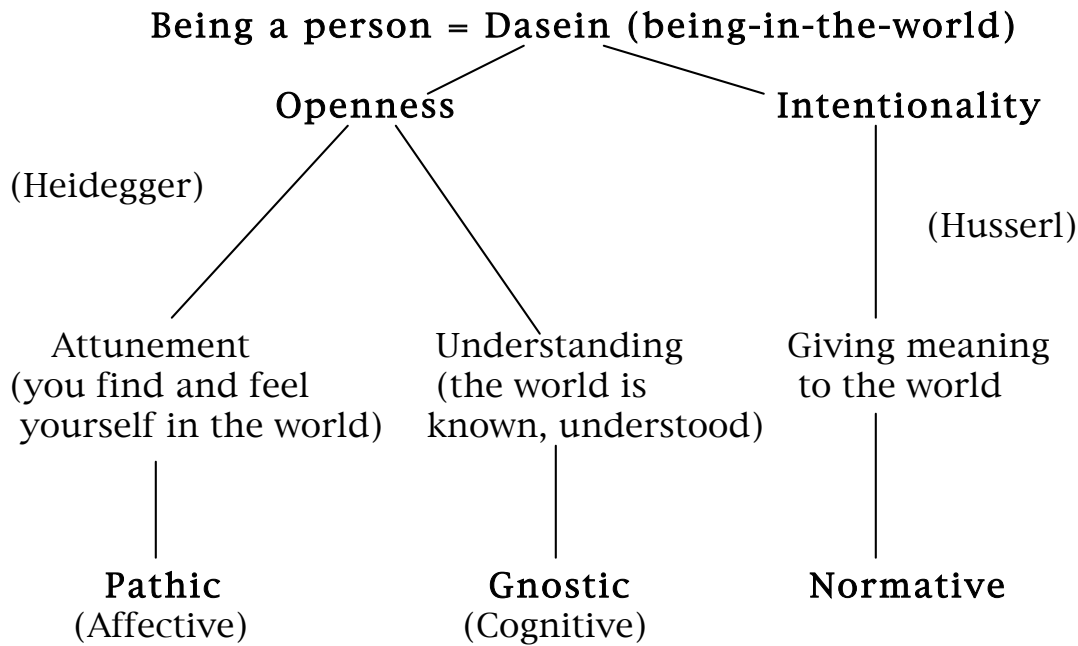
(iii) the psychology of consciousness is a depersonalized, subject-less psychology. Here consciousness is emphasized in place of a lived-experiencing subject as person.⁽¹¹⁾ A phenomenological view of **being a person*** is left out of account (openness, intentionality);

(iv) the psychology of consciousness has degenerated into an atomistic three-fold division of consciousness into phenomena of knowing, emotions and the conative (willing, striving). On this basis different functions or abilities are separated from each other and the phenomena of consciousness are analyzed and classified.⁽¹²⁾ It has already been indicated that no category other than lived-experience reveals with greater emphasis or clarity the undifferentiated unity of a subject's pathic, gnostic and normative intentionalities;

(v) according to the psychology of consciousness, processes of consciousness are built up out of thing-like constitutive elements or contents of consciousness (elementalism⁽¹³⁾). Compare this with the contrasting view of lived-experience as an uninterrupted (continuous) stream;

* See following page.

Compare the following phenomenological structure:



(vi) the psychology of consciousness stresses the **process character** of all psychic data as if consciousness is the result of the effects of stimuli on the senses. In contrast to this mechanistic, causal view, compare the idea of intentionality according to which all psychic phenomena, and thus also lived-experiences, are characterized by being directed to something. Lived-experience, thus, is intentional activity that further involves giving sense and meaning and taking a position. On the one hand, lived-experience is a selecting stream and, on the other hand, it is a person-bound unity. Hence, lived-experience is **not a process** of consciousness governed by causality; it is a stream of activity directed by intentionality, and it is not a content that arises in a causal-mechanistic way. According to Brentano⁽¹⁴⁾ the actual phenomenon of consciousness is not its content but the **act** within which this content is placed;

(vii) the psychology of consciousness separates person and world. This is in contrast to the phenomenon “child-in-the-world”. Lived-experience is an intentional act and, therefore, the inseparable unity of person and world (reality) is stressed as well as the lived-experiencing subject's involvement with the object (of intentionality). Only being (reality) can be awakened to consciousness; only life (reality) can be awakened to lived-experience. To lived-experience is to lived-experience something,

and the question of lived-experience concerns that which is offered and an experiential world.⁽¹⁵⁾ If the phenomenon of lived-experience is to be disclosed, what is lived-experienced has to be investigated;

(viii) for the psychology of consciousness, consciousness is a substance, an enduring something full of all kinds of contents and states.⁽¹⁶⁾ However, phenomenologically, lived-experience is a continuous becoming, changing, flowing, transforming stream--in continually new contexts, relations and meanings;

(ix) consciousness is not primarily a state or content but a meaning giving activity (Linschoten). The category of consciousness cannot be expressed in the form of activity (verb form--consciencing) as well as can lived-experiencing;

(x) for the psychology of consciousness, naive lived-experiencing (pathic, sensing) is overlooked. According to Lersch⁽¹⁷⁾ the psychic life is reduced to contents of consciousness and processes (i.e., gnostic lived-experiences as **things**).

The category of lived-experience clearly shows the essentials of the stream of consciousness, namely, its personal, unitary, intentional, active, continuous, selective and changing character.

Just as the concept of experience has been given a naturalistic and a phenomenological interpretation, so does the category of consciousness carry a naturalistic and a phenomenological meaning. Thus, lived-experience is clearly that category which best captures the phenomenological meaning of consciousness (awareness).

(b) childlike lived-experience as an educative task in the pedagogic situation: in the present study it has been repeatedly stressed that the educator has to assist and support a child in his lived-experiences and experiential world so the child can achieve his destination (adulthood) via these lived-experiences. Thus, the pedagogic task is to educate a child to responsible ways of lived-experiencing, to a pathically supported gnostic-normative disposition and thus to insightful, norm-directed actions. The educator has to give a course and direction to a child's lived-experiences (i.e., to a child's intentional directedness).

A child has to lived-experience "the happiness of the sphere of security."⁽¹⁸⁾ Security and emotional warmth are thus preconditions for living and lived-experiencing. Initially, pedagogic assistance is pathically supporting a child so his lived-experiences will be favorable for his becoming. Later (for a child of approximately 7-9

years), the principle of educating is authority based on admiration and respect rather than on power and force.⁽¹⁹⁾

An additional pedagogic task is to understand a child so that impossible demands are not required of him.⁽²⁰⁾ This involves loving care and loving sympathy (a trusting relationship), loving understanding (a knowing relationship) and loving (sympathetic) authoritative guidance (a relationship of authority).

A child also has to be supported in his bodily lived-experiencing. Here one thinks specifically of a sick child, a retarded child or a child in puberty.

Intervening in a child's moral life (choosing and willing) is another pedagogic task. Here a child is confronted with lived-experiencing norms and values. This is connected with awakening his conscience in that the educator (temporarily) acts as the child's conscience. At the same time, this intervention is educating to responsibility.⁽²¹⁾ Thus, without pedagogic assistance and support, it is not possible for a child to adequately actualize his pathic, gnostic and normative potentialities of lived-experience.

Just as in the preceding reflections a distinction was made between the task that childlike lived-experiencing holds for psychological pedagogics, as a part-science of pedagogics, and for practical educative actions (pedagogy) so, in the following section, a distinction is made between the task that **re-lived-experiencing** (corrective lived-experiencing) holds for orthopedagogics as a science and for orthopedagogy as a practical, corrective activity or re-educating.

It also was established that a child's gnostic lived-experiencing contains a task for didactics (as a theory of teaching) as well as for the practice of teaching. Finally, the matter of gnostic (corrective) re-lived-experiencing holds a particular task for orthodidactics (theory) as well as for orthodidactic activity (practice).

(c) re-lived-experiencing (corrective lived-experiencing) as a task for orthopedagogics and for orthopedagogy: Nel and Sonnekus⁽²²⁾ describe orthopedagogics as that aspect of pedagogics that tries to re-educate, by specialized, corrective pedagogic means, a child who

deviates physically, psychically or spiritually (or all of these) with the aim of achieving the level of adulthood that is attainable.

In light of the present theme, the tasks of orthopedagogics are stated as follows:

(i) Van Gelder⁽²³⁾ defines orthopedagogics as the theory of educative action for a child who is restrained in his educability; this involves orthopedagogics in enlarging this theory, as a scientific problem regarding the lived-experiences and experiential world of such a restrained child. Among other things, this implies disclosing and analyzing the phenomenon of being-an-impeded-child in terms of the category of lived-experience. This also means studying the psychology of lived-experience by an orthopedagogue as well as the possibility that orthopedagogics can contribute, in this regard, to the psychology of lived-experience. Thus, it includes a systematic understanding of the psychology of a child with limited cognitive and sensory potentialities of lived-experience as well as of a child who is restrained in his pathic and normative ways of lived-experiencing. "The question asked by this psychology is, how does the child lived-experience and explore his world; this question suggests difficulties in directly identifying the pedagogic problem," writes Van Gelder;⁽²⁴⁾

(ii) design and develop particular methods and media to explore the deviating child's experiential world in order to attain an image of his lived-experiences;

(iii) reflect on the particular orthopedagogic tasks implied by the deviating, problematic image of lived-experience of a restrained child, a child with learning difficulties, with behavior problems, a child difficult to educate, etc. with the aim of actualizing the (sometimes defective) potentialities of these children;

(iv) once again, the phenomenon of educating itself has to serve as the point of departure and, more specifically, the psychic aspects of educating have to be disclosed;

(v) Van Gelder⁽²⁵⁾ proposes the **child's educability** as the central category of orthopedagogics. In terms of the present theme, this can be stated as the actualizability of his potentialities for lived-experiencing;

(vi) orthopedagogic work is directed to uncovering stagnations in a child actualizing his potentialities as well as to rectifying or correcting these stagnated potentialities; orthopedagogic work also is directed to guiding a child via his lived-

experiences and **re-lived experiences** to full adulthood. (Compare Van Gelder's pronouncement in this connection). In this respect, the task of orthopedagogics also includes reflecting on the child's restrained potentialities to lived-experience in terms of his **re-lived-experiencing** and its connection to his becoming adult.

Regarding the task of **orthopedagogy** or the activity of re-educating in an orthopedagogic situation, the following brief comments are offered.

Muller-Eckhard says, "In the unchildlike spirit of our time, a child is already forced into a model of efficiency and intellectual achievement."⁽²⁷⁾ From his own experiential world that contrasts with a child's, an adult places demands on him to be and become adult. In fulfilling these demands, on his long and difficult road to becoming adult, in his inner and outer helplessness, a child has to be **supported** in loving, understanding ways. He has to be supported in his progression "from one world to the other"⁽²⁸⁾--from the experiential world of a child (with his primordial need for food, sleep, cleanliness, etc., for sounds, movement, unlimited holding, imagining, yearning for love and safety) to that of the adult (with its demands for cleanliness, tranquility, adult concepts of ownership, honesty, truth, level-headedness, efficiency, succinctness, being bound to time).⁽²⁹⁾ If this necessary pedagogic support is not provided or if a child does not respond in accountable ways to his being appealed to, the educator is confronted with an orthopedagogic task.

With respect to childlike lived-experiencing, the orthopedagogic task is corrective or **re-lived-experiencing** so the pathic, gnostic and normative aspects necessary for his becoming and his non-actualized potentialities can be actualized so the deficiencies in his lived-experiences can be replenished. Orthopedagogics is re-educating and re-orienting:⁽³⁰⁾ it is supporting and guiding to a re-adjustment, to a re-lived-experiencing. It includes the child's acceptance of self, his unique situation, his own lived-experiences, self-actualization and self-transcendence.⁽³¹⁾

According to Joubert⁽³²⁾ a child in an orthopedagogic situation has to first lived-experience reality differently than he does, move forward in new ways and then become different--this is re-orientation. A child's adjustment is of essential importance to his self-actualization. Therefore, orthopedagogic assistance has to be

directed to reorienting a child to his unique situation so he is able to lived-experience himself and actualize himself in changed ways. This involves understanding his experiential world and appealing to him to change and reconstitute it. This requires intervening in his existing reality and transforming it into another more positive, more adaptable and attainable reality, says Joubert.⁽³³⁾ This modification of the experiential world, thus, is viewed here as re-lived-experiencing it. It is lived-experiencing a "new" sense and meaning of reality, as new and different.

Orthopedagogic assistance is support for and an appeal to a child to positively and responsibly actualize his strongest potentialities⁽³⁴⁾--as potentialities to lived-experience. Joubert writes,⁽³⁵⁾ a child "makes his being-in-the-world positive by the ways he **lives** and **lived-experiences** it."

Moustakas⁽³⁶⁾ calls this moment of re-lived-experiencing (as a moment of attributing "new" sense and meaning) an **existential moment**. It is the moment of becoming aware (lived-experiencing) and discovering (awareness and enlightenment), the moment of search, conflict, choice, conviction, conceding, resisting, committing, asserting--thus the moment of actualizing potentialities.⁽³⁷⁾ In this moment, a child discovers new meanings and values;⁽³⁸⁾ this is the moment of self-discovery, self-actualization, self-transformation and self-development.⁽³⁹⁾ In the orthopedagogic event, the demand is on the child "to begin to actualize his own special potentialities," so says Moustakas.⁽⁴⁰⁾

As a way of lived-experiencing and adjusting, a defensive attitude (Lubbers) is not favorable for a child's becoming and also requires a readjustment or re-lived-experiencing of this attitude. Demands and tasks that are too difficult or that are presented too early lead to conflicts for the child and then force him into a completely perverted lifestyle and life-attitude. Then he wants to escape from his experiential situation of conflict and is forced into a defensive attitude as a way out of this distress and misery. Consequently, he chooses one of three possible directions of escape, each being a particular primordial lived-experience of an inner defensive attitude. Muller-Eckhard⁽⁴¹⁾ calls them the three fundamental lived-experiences of a defensive attitude:

- (i) escape forward (aggression);
- (ii) escape into oneself (isolation);

(iii) escape backward (regression).

The child has to be supported to a more favorable re-lived-experiencing of these forms of escape (a defensive attitude) because they restrain his becoming.

Finally, orthopedagogy involves re-educating a child whose lived-experiences and experiential world deviate; i.e., the task of orthopedagogy is to support and guide a child to re-lived-experience with the aim of actualizing his highest attainable level of pathic, gnostic and normative lived-experiencing.

(d) gnostic lived-experience as a task of didactic pedagogics and teaching: in light of Van der Stoep's⁽⁴²⁾ scheme, this section focuses on three categories for reflection and research from a didactic pedagogic perspective, namely, unlocking (presenting) reality, learning and forming.

A task of didactic pedagogics, as a theory of teaching, is to disclose the ways in which a child's potentialities for lived-experiencing can be broadened (via unlocking reality, learning and forming) with the aim of his eventually reaching his destination (adulthood). Didactic pedagogics is concerned with designing a didactic situation in order to unlock reality in ordered, systematic ways so a child's lived-experiencing of it can proceed in ways optimal to his becoming, i.e., so his becoming can be actualized.

A child's entry into and involvement with the reality unlocked for him means he lived-experiences it. Thus, lived-experience is a feature of the didactic event and, therefore, a task of didactic pedagogics is to comprehend this even in terms of the category of lived-experience.

Further, reality is unlocked for the child so he can explore and master it and get a grip on it.⁽⁴³⁾ This exploration is an act of knowing on a gnostic level; mastery changes reality to a world-for-me as an objectifying act, while getting a grip on reality also implies **grasping** and **understanding** as gnostic modes of being. Therefore, unlocking reality is primarily involved with a child's gnostic lived-experiencing but also with the pathic and normative lived-experiencing of the unlocked reality that are also clearly a focus of didactic pedagogics.

Teaching as an activity (of unlocking reality), as well as learning and forming, do not exclusively involve a child's gnostic lived-experiences. Van Dyk⁽⁴⁴⁾ uses the principle of perception to show that in attaining a grasp of reality, a child's pathic, gnostic and normative lived-experiences are involved. In perceiving, as an intentional activity, there is an emotional (pathic) appeal, an intellectual (gnostic) understanding and a spiritual (normative) fathoming.⁽⁴⁵⁾

A primary precondition for the didactic event is that a child lived-experience safety and security. This implies that he is calmed pathically--a precondition for thinking and reflecting, as gnostic modes of lived-experiencing, and for attaining a broad grasp (gnostic understanding) of reality.

The didactic task can be stated further in terms of forming a child, thus in helping him achieve his destination (adulthood) through broadening his initially narrow sphere of lived-experience and through supporting him in actualizing especially his gnostic potentialities.

The central didactic category (and criterion) is **teaching**, which means a teacher unlocks reality for a child. The connection between teaching and lived-experiencing is clear: lived-experience means a concerned involvement with the unlocked reality; this is especially a knowing entry and involvement as a learning achievement. Not only does reality have to be unlocked for a child but a favorable attitude has to be initiated by him so he will be ready (pathic-normative) to unlock himself to reality (as a willingness and readiness to learn).

Langeveld⁽⁴⁶⁾ states the following as a didactic task: create an affective distance for the child; instill knowledge; and make it possible for him to be able to think. Thus, a child has to be supported ethically-normatively, affectively and gnostically in actualizing his gnostic potentialities for lived-experiencing, and he has to be educated to actualize his intelligence.

(e) gnostic re-lived-experiencing as a task of orthodidactics and ortho-teaching: "Orthodidactics is that aspect of orthopedagogics which, by means of specialized, corrective didactic means, tries to re-educate the didactically detrailed child or the child with learning problems with the aim of

bringing him, especially through his learning achievements, to a more effective, acceptable world relationship in his being-on-the-way-to-adulthood," write Nel and Sonnekus.⁽⁴⁷⁾

The fact that a child with learning difficulties has to be supported to a gnostic re-lived-experiencing of particular slices of unlocked reality presents orthopedagogics, as a part science of pedagogics, with a special task. This task extends over the entire terrain of orthodidactics, namely, orthodidactic theorizing, diagnosing and assisting.

Reflecting on and researching lived-experiences, and more specifically the lived-experiences of the child with learning difficulties, are essential for orthodidactic theory. The matters of defective gnostic lived-experiencing and potentialities, unfavorable and disturbed modes of lived-experiencing and the non-actualization of gnostic potentialities are the terrain of orthodidactic diagnosis. Orthodidactic assistance aims at supporting a child to re-lived-experience gnostically. This support should not merely regard gnostic lived-experiences but also the pathic (e.g., his affective readiness to participate gnostically) and normative (the ethical demand to responsibly actualize his intelligence) lived-experiences. Thus, orthodidactic assistance also involves re-lived-experiencing the pathic and normative.

When the preconditions for gnostic lived-experiencing fail and when reality is not unlocked in appropriate ways for a child so that a firm grasp (understanding) of it is missing and his concerned (gnostic) involvement in reality is deficient, there is need for providing orthodidactic assistance as supporting him to re-lived-experience gnostically. Reality has to be unlocked **again**, he **again** has to **re-lived-experience gnostically**, be **knowingly involved or concerned again** in order to secure a grasp of this slice of reality. In giving such help, the orthodidactician has to link up with the reality that the child already grasps, he has to "search for a point of entry into his familiar experiential world," says Vligenthart.⁽⁴⁸⁾

Also, the pedotherapeutic flavor of this help needs to be stressed. Orthodidactic assistance is not merely help with respect to the didactic. The child also needs pathic and normative support because they are preconditions for **re-lived-experiencing gnostically**. The child has to be made aware that his unique ways of lived-experiencing are unacceptable (normative).⁽⁴⁹⁾ The

orthodidactician has to try to "distance him from his own lived-experiences to help him structure the vagueness of his live-experiences."⁽⁵⁰⁾ (Thus, this involves a distancing from a pathic to a gnostic lived-experiencing of structure). For a child who is stuck in an early-childhood attunement, generally a pedagogic and/or pedotherapeutic influencing of this attunement is fundamental, writes Vligenthart.⁽⁵¹⁾

Finally, Vligenthart⁽⁵²⁾ proposes the following preconditions for purposeful orthodidactic assistance: the child has to feel safe and secure with his educators; a father has to be an identification figure because he represents an attunement to distancing; a child has to lived-experience calmness and security; he has to experience school as a safe space; help has to flow from his lived-experiences against a background of already established trust; a child has to lived-experience "foreign to life" and abstract learning contents as affectively warm before he will venture (risk himself); clear assignments, rules and methods have to be lived-experienced as firm points of support for his learning; through planning, he has to lived-experience order in the initial chaos of the learning content--all of this has to support his attaining a certain distance from immediate (pathic) lived-experience.

Vligenthart⁽⁵³⁾ says the two fundamental pillars of guiding a child with learning difficulties are " ... to promote a feeling of security and to provide media for ordering" --thus, to give pathic and gnostic support for a distanced (gnostic) re-lived-experiencing. Orthodidactic assistance can succeed only after the foundation is established for generally directing him.

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