

CHAPTER 4

EXAMPLES OF ASPECTS OF CHILDLIKE LIVED-EXPERIENCING

1. INTRODUCTION

The question of lived-experiencing is a question of what the experiential world itself offers.⁽¹⁾ Thus, what follows are descriptions and analyses of real examples of lived-experiences, as fundamental intentionality, of a number of children acquired through the practical investigation and exploration of their experiential worlds. In each case, the lived-experienced aspects of a child in his situation are disclosed.⁽²⁾

The approach and methods of pedodiagnostication, with acknowledged possibilities and limitations, have been described in a comprehensive series of studies by teachers and students of the Faculty of Education, University of Pretoria. These include the acquisition of a person image (e.g., a language, lived-experience, vocational orientation image) of a child; a description of the pedodiagnostic investigation as encounter, conversation, observation, historicity, the use of exploratory media, etc. The following topics have been thoroughly treated in these studies: the underlying view of being human (philosophical anthropology), the sphere in which the investigation occurs, the phenomenological method, the point of departure of such research, detailed descriptions of the exploratory media, etc.

The following brief images of lived-experience were acquired from investigations carried out at the Child Guidance Institute, Faculty of Education, University of Pretoria. To show the variability of such images, examples of aspects of lived-experiences for five children are selected from a larger number rather than choosing two or three for a detailed description in terms of exploratory media. These images are specifically **evaluated** with the help of the **criteria** presented in the previous chapter.

2. EXAMPLES OF ASPECTS OF LIVED-EXPERIENCE

(a) **Lived-experience image of Saartjie:** Saartjie (6 years 0 months) is a member of a family in which her father is in his third marriage and her mother in her second. There are two other

children. Family life is characterized by extremely unstable affective relationships. Her "natural" parents were divorced when she was 1 1/2 years old. After that she lived alone with her mother and received lots of attention.

Saartjie is required to visit her father twice a year for approximately one month. There she is corrupted because her father showers her with material things and because he exercises no discipline or punishment. After these visits, the consequences of pedagogic neglect are very conspicuous: then she is undisciplined, selfish and short-tempered; also, she seeks attention and love with intensity. Her pathic lived-experiencing of a need for authority and security is so intense in these periods that she manifests the serious symptoms of encopresis and enuresis. Deficient normative lived-experiencing, paired with ambivalent educating, lead Saartjie to confusing and bewildering lived-experiences. It is clear that in these visits to her father, the forming of her will, conscience and responsibility suffer serious damage.

Saartjie is habitually an extremely reticent, introverted, quiet, bashful child. Her intense craving to be loved and cherished is considered to be significant. She demands a great deal of attention and love from her mother. Her extreme lived-experiences of insecurity and uncertainty are especially conspicuous in her relationships with others. For example, she refuses to attend nursery school. Also, she speaks in an uncertain, soft voice. Because the minimal condition for her to lived-experience security is not fulfilled, her humanization is hindered and her socialization is inadequate.

Saartjie does not accept authority and if she is disciplined she becomes extremely closed so the actualization of her normative potentialities of live-experiencing shows problematic progress. Her stepfather is too strict, places demands on her that are too high, and he is not always receptive to her problems. The consequence is a lived-experiencing of insecurity, uncertainty and anxiety because the necessary help, support and acceptance fall short. Then, she seeks her "natural" father and his affection and acceptance. She does not experience a total commitment of her stepfather as an educator, especially regarding her problems and helplessness.

The divorce of her parents was traumatic for her. She can't understand (gnostic lived-experience) or accept (normative lived-

experience) that they no longer live together. From the above, it is clear that her visits to her father are always traumatic.

At times she has been so upset that she has hidden under her bed. When Saartjie is physically punished, enuresis results. When she is required to complete a task, she becomes extremely insecure and unwilling, and she has to be strongly encouraged (pathically supported) to this end.

According to the intelligence medium, she has good intellectual potential. However, because of her unfavorable pathic lived-experiencing, this potential is not actualized as desired. She remains bound to the concrete, she habitually feels insecure and uncertain, and she continually shows a weak intentional directedness (weak motivation).

Play diagnostics indicates that even with familiar and everyday ways of being such as playing, she shows a deficient initiative and infantility. There is no mention of exploratory venturing in her world of play or of illusive (make believe) play. (These interpretations correlate with the results from the thematic apperception media). An emotional readiness to participate is lacking, even on the naive level required by play. Saartjie shows the complete impotence of a child experiencing anxiety and who is pathically bound to the everyday world. Also, her relationships with other children and adults miscarry.

Her graphic expressions (drawings) indicate infantile pathic lived-experiencing and the underactualization of potentialities. She experiences a basic life insecurity, anxiety and tension. She is inflexible, self-centered and gruff in her relationships. There are additional indications of evasiveness, hostility and superficiality. Her sloppy drawings point to a pathic flooding, to a lived-experiencing of serious traumas, and to a deficient contact with reality. There are few certainties in her experiential world. Saartjie's "sweet" behavior points to a pathic docility, and she shows no behavior problems. The image of her lived-experiencing is an example of uncertainty and insecurity.

The emphasis of this image of lived-experiences falls on the fact that her pathic modes of lived-experiencing signify an extremely unfavorable precondition for her gnostic and normative directedness and thus for her psychic-spiritual becoming in the

direction of a morally independent adult. She is continually flooded by experiences of insecurity, uncertainty, anxiety and confusion. There is little mention of an orderly knowing and a mastery of reality (even on a childlike level).

(b) Lived-experience image of Bennie: Bennie (10 years, 5 months) is the youngest of four children of which the other three are already adults. His parents describe him as a "lonely, spoiled late-lamb." His unrestrained behavior, that includes generally poor school achievement, has become problematic for his parents, but especially for his mother.

The most distinctive pedagogic deficiency in Bennie's image is the extreme flaw in the exercise of authority with the consequence that his normative becoming is very distorted. Both parents appear to be self-indulgent and Bennie's father pays minimum attention to him. Thus, identification with him falters. Bennie is not educated to responsibility, and especially his ethical-normative education to responsibly actualize his intelligence (gnostic potentialities) is seriously deficient. Affective education seems to be in order but too few demands of propriety are set for him.

The child-educator relationship is weak. The complaint is that Bennie is not able to direct himself at all to his homework. His mother helps him a great deal with it; however, she does so in an impatient, tactless way. Thus, the nurturance of an independent work attitude is hindered. Also, this assistance does not take place in the necessary sphere of security and tranquility.

During the investigation, Bennie became open and accessible. However, he displayed an extremely labile or unstable direction to the media (tasks) placed before him. It is clear that he experiences discouragement and disinterest. His constant seeking of help and the assurance that he is progressing successfully in solving tasks are clear indications of his feeling helpless as well as of the fact that he does not make the necessary adjustments and sustain an effort to tackle a task.

Regarding the intelligence medium, his disposition and achievement indicate a being directed not favorable for optimally actualizing his gnostic potentialities. His modes of learning, as ways of lived-experiencing, thus are of poor quality. A further finding is a defective involvement with reality (and thus a disturbed lived-

experience) and labile, pathic modes of lived-experiencing that include anxiety and impulsivity.

Bennie dislikes his teachers, possibly because school is the only place where firm demands for responsibility are made of him.

The following expression (incomplete sentence) indicates that identification with his father is lacking and that he experiences an attenuated father-son relationship: "My father is unfair." In addition, the sentence completion medium indicates that he feels impotent in arithmetic, has a pathic disposition and prefers all that is immediately satisfying, e.g., playing, swimming, birthdays. It is clear that Bennie is not being educated to lived-experience on a desired pathic-gnostic level and to actualize his gnostic and normative potentialities.

Bennie's graphic expressions (drawings) indicate that he experiences uncertainty regarding limits and firmness (demands, restrictions, certainties, etc.). He experiences a futile striving to achieve, restlessness, uncertainty and some aggression. He also experiences a needless dependency, a seeking of support and guidance and a lack of self-confidence.

In general, Bennie's lived-experiences are infantile. The tasks are not too difficult for his potentialities but rather for his disposition and directedness. There also is evidence of a weak venturing attitude, poor communication and a narrow lived-experienced or experiential world, which involves a narrowness of emotional lived-experiences and a serious gnostic restraint.

This image clearly shows how weak normative (authority) education can restrain a child's becoming. Bennie lived-experiences himself as free to be egocentric instead of being free within the constraints of norm-centricity. Because he is given too much freedom (without responsibility), he is unable to acquire his freedom (as moral independence). Parental authority, needed to foster a child's freedom, is deficient.

Although Bennie enjoys an emotionally warm education, is accepted, is lovingly cared for, etc., too seldom are demands and norms held out to him. This indulgent education, with deficient norming and disciplining, along with the inadequate exercise of authority, as well as defective guidance and forming of Bennie's volitional life and

willing lead to his experiencing uncertainty regarding demands, prohibitions, norms and values. This uncertainty is paired with feelings of insecurity and anxiety. Bennie's experiential world is not a normatively certain space and, therefore, also not a secure one. Consequently, his affective readiness to participate, his gnostic disposition, his intellectual orientation and his norm-directed activities are deficient.

(c) Lived-experience image of Rika: Rika (14 years, 3 months) displays rejection and aggression, especially directed to her mother. She is difficult to manage and her school progress is very poor. She is the only daughter in a family of three children. According to her mother, Rika has a fine sense of responsibility, and the parent-child relationship is fairly good. However, it is clear that her mother does not really know and understand Rika very well and that she experiences herself as not being understood. Mother and daughter live (and lived-experience) past each other pathically, gnostically and normatively. This fact is confirmed by the pedodiagnosis and especially in the subsequent pedotherapeutic sessions. Rika clearly is irresponsible as is seen from her actualization of intelligence as well as from her report card that labels her as "lazy, undisciplined and uncooperative."

This girl in puberty is uncertain in her interpersonal relationships; also, in her experiential world of schooling she is uncertain and lacks self-confidence. Since her parents neglect their exercise of authority, Rika does not easily accept anyone's authority. Affective education appears to be good but her normative education lacks demands for obedience and responsibility.

When Rika first entered school, she was not ready and consequently initially she experienced uncertainty, helplessness, impotence and insecurity regarding school. Also, with time there was serious didactic neglect.

Rika has not grown very much physically during the past two years, an event for which she was not psychically-spiritually prepared; consequently, she finds this difficult to assimilate and accept. Furthermore, it is clear that she has not received the needed help and support to assimilate and accept this problem. She does not lived-experience the sense and meaning of her physical growth and maturity as well as her own femininity.

Her intelligence is very superior (IQ = 136) and she should not be failing in school. However, an ethical-normative basis for her gnostic directedness is mostly lacking as is a necessary intention to learn.

In the pedodiagnostic investigation, Rika appeared to be exceedingly shy, reticent, unapproachable and distant. At the same time, she usually directed herself well in completing the tasks presented to her. For this reason, her performances on the media are meaningful.

The thematic apperception media brought out Rika's conflict with the values and norms of her parents, e.g., "My parents do not like music." There is projection of escaping into private activities as well as threatening to run away from home because of her conflicts with her parents. According to these media, Rika experiences her father as "fairly old" and "not very strong."

The sentence completion medium reveals her vital-pathic initiated lived-experiencing, namely, her intense desire for vital-pathic pleasures such as vacationing, partying, dancing, swimming, dating and reading. She has a strong dislike for schoolwork, getting up early, some teachers and examinations. Even so, a normative aspect of her lived-experiencing is evident in, e.g., her remorse over failing school. In addition, she is afraid of further failures and experiences her impotence and unwillingness to learn. Also she experiences her future as dark.

She is in revolt against the issue of going out at night and feels an injustice because other children are allowed more than she is in this respect.

The following expression shows her bodily lived-experience as self-experience: "I am very aware of my height."

She experiences her parents as childish; she thinks her mother acts as if she were twenty years younger. The example set by her mother prevents her from experiencing that her mother is a real example of being a woman. Through her deficient identification with and trust in her parents, her lived-experience of the sense and meaning of their norms and values fails.

The Wartegg-drawing medium shows Rika's good potentialities for contact on an egocentric level, and also her good intelligence. On five of the eight drawings, the emphasis in her experiential world seems to be on the physical and on questions of femininity and beauty.

Graphic expressions (drawings) show that Rika experiences herself as small, inadequate, rejected, as inferior. She is uncertain and strives to achieve. There are indications of possible early sexual maturation. Also, her emphasis here is on the experiential world of youth (clothing, appearances, hairstyle, etc.). Her pathic, gnostic and normative lived-experiencing clearly show confusion and lability. Rika's pathic disposition, as well as her psychic-spiritual non-adulthood are brought out in the results from these drawings. An additional attitude is that of indecision and vagueness--a waiting attitude. She lived-experiences her dependency and need for support.

It is clear that Rika's pathic and normative lived-experiences are not favorable preconditions for a distanced encounter-with-herself (self-acceptance, self-understanding, self-affirmation). The lived-experience of self (self-consciousness) is primary with her and, consequently, she is thrown back on her lived bodiliness. The desired level of lived-experiencing sense and meaning, as ethical-normative lived-experiencing, is not actualized. The help and support that she needs (from father and mother) are lacking. Their view of the task of education misses what is required of them by Rika's psycho-spiritual puberty. Loving spiritual care is very deficient: the expected gnostic trust and distancing to self-protection are distorted.

Rika's ethical-normative education to responsibly actualize her gnostic potentialities is damaged. She displays the confused and bewildering pathic, gnostic and normative lived-experiences typical of a misunderstood child. Also, there is little mention of the following: Rika's exploration of the world, her emancipation to independence, freedom and responsibility, a favorable work attitude, a habitual gnostic-normative directedness, the desired lived-experiences of norms and values (especially on a knowing level) and a lived-experience of sense and meaning favorable to her psychic-spiritual becoming.

(d) **Lived-experience image of David:** David (14 years, 9 months) is a **multiply retarded child**. He suffered brain damage at birth. Further, he has motor disturbances, he is inclined to convulsive attacks, he suffers a serious degree of progressive loss of sight and he has serious verbal deficiencies because of his very slow acquisition of language. A consequence of all of this is poor school achievement.

It is clear from the investigation that David lived-experiences his multiple physical defects as well as the frustrations, failures, discouragement and impotence resulting from them.

David's father is impatient, too strict and sets high demands for him, even regarding his school achievement. He has a great deal of difficulty accepting David's multiple impediments. David's identification with his father occurs on a pathic-docile, dependent level. His mother is always mild and indulgent; she gives too much support and attention, and she is over-protecting. For example, she helps David too much with his homework, so an independent work attitude is lacking. Because of his father's attitude, David is not understood, while his mother's ways of dealing with him constrain him regarding his life potentialities. As a consequence of this ambivalent educating, David experiences confusion, uncertainty and insecurity along with intense anxiety and tension. Thus, he is not being adequately helped and supported to accept and assimilate his deficiencies and disabilities.

Most noticeable in the image of David's lived-experiencing is his constricted (pathic, gnostic and normative) experiential world, his pathic disposition, his unactualized potentialities, his deficient pathic, gnostic and normative lived-experiences and his infantile ways of lived-experiencing that include lack of responsibility, dependency, introversion, defective self-confidence, deficient initiative, a weak venturesomeness, a seeking of acceptance and an over-sensitivity to criticism.

David's handwriting, his drawings, his gait and bodily movements reflect his disturbed motor and spatial lived-experiences.

With respect to any difficult task, David experiences anxiety, tension, frustration, impotence and discouragement; the task itself is experienced as unpleasant and difficult. His concentration on such tasks is labile and defective.

David lived-experiences his deficiencies in a strongly pathic manner; he does not positively and actively assimilate and accept them and this results in experiencing awkwardness and self-consciousness.

Especially on the graphic expression (drawing) media, in significant ways, David gave form to his lived-experiences of his physical defects and of reality. On the basis of the results from these media, there is mention of a general, basic insecurity about life and strong infantile aggression.

The sentence-completion medium brought out lived-experiences that are central in David's world: he experiences his mother's over-protection as "love"; he experiences his dependency as a concern that his mother will go away; he experiences his shortcomings in comparison with other children; he is aware that his thoughts sometimes wander; and he longs to achieve in sports (i.e., achieve physically).

This study reveals aspects of David's existential distress related to the fact that his body, as medium of existence and center of becoming, is handicapped in many ways and he lived-experiences being handicapped. His existential distress indicates that his potentialities for lived-experiencing are not being actualized. His lived-body is impotent in many regards and his lived-experiences of this are a barrier to his psycho-spiritual becoming. An additional source of distress is his insatiable need to be totally accepted and to feel that he is someone of value. The necessary parental understanding, insight, tact and patience fall short; his infantile aggressiveness and insecurity indicate that he does not experience that his parents' intervention expresses an understanding of him.

As far as his gnostic directedness is concerned, David is extremely terrified of new situations which arrests adequate actions in such situations. Ethically-normatively and affectively, he is not being educated to actualize his intellectual potential. He does not respond positively to the gnostic appeals directed to him.

Because of his defective intentional directedness, his pathic unwillingness and his unfavorable normative lived-experiencing, David's forming is not progressing optimally. He does not unlock (open) himself to reality. His potentialities are not broad or deep. There is no mention of a stable intention to learn or of an objective-

distanced disposition toward and exploration of the world (as knowing disposition and cognitive lived-experience). Confusion, aimlessness, lability, defective orientation and insight and limited potentialities characterize his gnostic directedness. As a consequence, he shows defects in language as a means for actualizing his potentialities and for expressing and ordering his experiential world. Moments of unordered thinking continually appear.

Because David cannot distance himself to obedience, his acceptance of authority and norms occur on the level of docility. Thus, it is difficult for him to choose and decide in terms of acquired norms and values. There is only mention of the normative on the basis of an educator-bound-docility and a dependent identification with the educator. His personal forming is damaged because he does not lived-experience himself as spiritually-emotionally accepted. Especially his mother makes too few demands of self-restraint and of a distanced directedness. Also, his pathic lived-experiences provide an unfavorable precondition for his normative lived-experiencing. His lived-experiences of the sense and meaning of his own existence are not favorable; his existential-ethical involvement with reality is not accountable.

There is hardly mention of educating to emancipation as moral independence, to a gnostic-normative disposition and to a distanced (objective) response to his being appealed to, and the "prognosis" is that David will be dependent on pedagogic support much longer than is usually necessary. He is so flooded by his pathic lived-experiences, which is unfavorable for his becoming, that the image of his lived-experiencing points to a restrained becoming.

(e) Lived-experience image of Robert: Robert (9 years, 11 months) and his two younger sisters suffer the consequences of severe pedagogic neglect. Irrespective of his extremely poor school achievement (average of 44% in grade 2), he shows the following behavioral problems: truancy; he is difficult to handle; he is not responsible, sloppy and careless; for the past three years he has had encopresis daily; he steals; he is nervous and quickly becomes disorganized and confused. His mother describes him as immature and tense.

Robert's oldest sister had also visited the clinic because of learning and behavioral problems. His youngest sister does not attend

school yet and is cared for daily by a servant because both parents work. The parents have little time for or interest in their children, and they show rejection of as well as impatience and frustration with them.

Robert's father's deviant behavior and moodiness give rise to serious tensions in marital and family relationships. Also, his mother is tense and has received recent psychiatric treatment for this. Both parents are inclined to depression. The mother-father relationship is so tense that both are considering divorce. Because of ignorance and irresponsibility, they exercise little authority with their children. Normative educating is extremely inconsistent. The parents recognize themselves that the father-son, mother-son relationships are extremely restrained and fall short of what is expected. Also Robert's humanization is deficient. His affective educating is such that he often asks his parents if they love him.

The parent-child relationship, as a lived-experienced learning relationship, is extremely unfavorable. In addition, there is didactic neglect at school. His mother says he is averse to and poorly directed to schooling.

On the sentence-completion medium, his expressions were extremely infantile; he was poorly directed and showed serious language deficiencies. It is clear that he lived-experiences his poor school achievement: "**My greatest worry** is to pass."

Actually, during the entire investigation, Robert's directedness was so labile and weak that significant lived-experiences were brought to light with only a few of the media. His poor direction in itself, however, is a sufficient indication of his faulty work attitude, weak venturing attitude and inadequate exploration as well as feelings of helplessness, uncertainty, confusion, anxiety and tension.

Robert has good, average intelligence (IQ = 106) but actualizes it in deficient ways since he in no way is being educated to do otherwise.

Also, the projective media show that his lived-experiencing is very infantile for his age; further, the constricted nature of his experiential world (especially the emotional) and conflicts in his interpersonal relationships, paired with avoidance, hostility, aggression and distrust are all conspicuous.

His graphic expressions show once again his extreme uncertainty and infantilism; further indications are introversion, impulsivity, self-consciousness, conflict, unrest, anxiety and tension. Robert experiences himself as small, rejected and inferior; he is dependent and shows a lack of self-confidence. Conspicuous is an image of confusion, inhibition, lability and aimlessness in both his pathic and gnostic lived-experiencing.

Robert's pathic lived-experiencing is extremely unfavorable for his becoming: his upbringing is emotionally poor and his humanizing miscarries; his primary need for and primordial experience of a longing for love, warmth, pampering and acceptance are not met; therefore, he shows the condition of being an affectively neglected child. He does not experience his affective relationships as stable; this condition manifests itself in the form of serious learning and behavioral problems.

Because the normative aspect of the pedagogic is severely deficient, there is little mention of the normative, of disciplining, of an awakening of conscience--thus of forming a person.

Because of his non-actualized potentialities, Robert simply is not able to take a distanced, gnostic perspective. He lives in a sphere in which normal psycho-spiritual development is impossible. Love, understanding, surrender, self-sacrifice, patience and tact from his parents are not what they should or need to be. This neglect, especially of his affective and normative educating, results in ways of behaving indicative of psychopathology.

These two parents indeed are the destiny of their child.

3. SYNTHESIS

Because of the dialectic relationship between the experiential world and the child's lived-experiencing, an attempt was made to know some children via the unique images of their own lived-experiencing, and we arrived at a better understanding of the lived-experiencing child-in-the-world.

No lived-experience leaves a child untouched; it is either favorable or unfavorable for his becoming and for reaching his destination (adulthood).

In the foregoing images of lived-experiencing we disclosed how defective lived-experiencing restrains a child's becoming. These children were encountered and studied in their situations, namely, pedagogic situations that fall short of the criteria and guidelines for evaluating and guiding a child's lived-experiences.

The main aspects shared by the above five images of lived-experiencing are the following: the educator did not support the child's lived-experiencing in his experiential world in order to attain adulthood--thus, pedagogic neglect is present in one form or another along with lived-experiences flowing from such neglect, namely, insecurity, uncertainty, helplessness and anxiety. Additional common findings are: a constricted experiential world; infantile and confused lived-experiences; learning and/or behavioral problems; parental non-acceptance of the child, his defects or problems; non-assimilated lived-experiences by the child, e.g., traumas, handicaps, deficiencies, problems; defective becoming a person; a pathic disposition. Each of these images culminates in the finding of the inadequate actualization of pathic, gnostic and normative potentialities and of the fact that the child's lived-experiencing is unfavorable for his becoming.

Each of these images of lived-experiencing is problematic. Here the author wishes to avoid the impression that all images of lived-experiencing show problems. The above findings are not accidental in the sense that all of these children were studied at the Child Guidance Clinic because their parents were concerned about their learning/behavioral problems. When the above-mentioned psychological-pedagogical criteria (Chapter 3) are not satisfied, the lived-experience image is conspicuously touched in psychological and pedagogical ways. When these criteria are satisfied so the child's lived-experiences are favorable for his maximum psycho-spiritual development, the image of his lived experiencing will not be psychologically-pedagogically conspicuous.

References

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2. Kouwer, B. J. & Linschoten, J.: op cit., p. 94.