

THE RELATIONSHIP BETWEEN LIVED BODILINESS AND THE ACTUALIZATION OF THE PSYCHIC LIFE OF A CHILD-IN-EDUCATION*

By

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1. STATEMENT OF THE PROBLEM

Where ‘soul’ and ‘body’ are traditionally viewed (following Descartes) as two separate entities belonging to two different realities, today this is by no means the case. A large number of studies in the areas of psychopathology and orthopedagogy have already been carried out from which it seems clear that the inadequate actualization of either lived bodiliness [corporeality] or the psychic life influence the totality of a human being’s existence. However, there is still a need for a description of the relationship between lived bodiliness and the psychic life in terms of their adequate actualization. This study is an attempt to describe this relationship in an exemplary way by indicating a few relationships among the essences of lived bodiliness (movement and attitude**) and the essences of the psychic life of a child-in-education in terms their self-actualization as well as their accompanied-actualization.

2. THE MAIN MOMENTS IN A PHENOMENOLOGICALLY ORIENTED ANTHROPOLOGY OF LIVED BODILINESS

- A human being exists primarily as lived bodiliness; thus he is his body and his body is itself a subject.
- The body can also be experienced in particular situations as an object; thus a human being has a body.

* Synopsis of: **Die sinsamehang tussen liggamlikheid en die psigiese lewensvoltagekking van die kind-in-opvoeding**. Unpublished M. Ed. Thesis, University of Pretoria, 1981. Translated by George D. Yonge, 2010.

** It is important to emphasize what presumably is obvious: in this study “attitude” refers to **bodily** or physical bearing, carriage, demeanor, mien, posture, etc. [G.D.Y.]

- A person continually transcends his body when he is in action and thus in entering his field of action he ‘forgets’ his body, as it were.
- A person’s body answers to a situation in which he finds himself because he is involved in the world and gains access to it through his body.
- A person experiences his bodiliness as resistance and as expression and within this ambivalent relationship as most familiar and most foreign.
- Experiencing the body changes as the situation changes.
- The intensity of bodily experiencing differs from person to person.
- The body is the center of a person’s world and from this unique position in space he experiences things as high, low, far, near, left, right, etc.
- The body is instrumental in carrying out a person’s intentions.
- The body is a means of expression.
- The body is a meaning giving existence on a pre-conscious level because it establishes a relationship with the surrounding reality and give sense to it.
- Movement and attitude are essences of bodiliness that at the same time are human ways of behaving and that are both instrumental and expressive in nature. There is a close relationship between movement and attitude as is evident from the following descriptions:

Littledale quotes Gesell: “By posture we mean the position assumed by the body as a whole and by its members as parts of that whole in order to execute a movement or to maintain an attitude. No sharp line can be drawn between attitude and action. Action presupposes a postural set”^(9:8).

Gerdes views the matter as follows:

“One can describe movement, therefore, as the motor manifestation of a variable form of behavior and attitude as the motor manifestation of a constant or permanent form of behavior”^(4: chapter 3, p. 2).

Groenman describes this relationship as follows:

“An attitude still exists when a movement ceases”.

“However, from the given premise it cannot be concluded that an attitude ceases when a human action has stopped”.

“Having and acquiring an attitude, however, always supposes the possibility of movement. Where the possibility to move is lacking, the opportunity to acquire an attitude is also missing”.

“Attitude is thus dependent on movement but the reverse is also true”^(6:159).

Thus it is clear that movement and attitude are not realized as separate entities but always in relationship with each other. During each movement the body or body parts assume a particular attitude, and each attitude is preceded and followed by movement.

3. THE ACTUALIZATION OF THE PSYCHIC LIFE OF A CHILD-IN-EDUCATION

Following Sonnekus^(10:24-209) and others the psychic life of a child-in-education is actualized by means of the following modes: experiencing, willing, lived experiencing, knowing and behaving.

The psychic life is actualized in terms of these modes as a totality-in-function and indeed in the following ways: Experiencing is a way in which a child goes out to reality and learns to know it. Willing largely determines the quality of experiencing and stable emotional lived experiencing, in its turn, strengthens the willing. A child lived experiences what he experiences, i.e., what he experiences is invested with personal sense and meaning. In this way he builds up possessed experience for himself and he now behaves in accordance with this possessed experience.

The modes by which the psychic life of a child-in-education is manifested are learning and becoming that are actualized in terms of the following modes of learning and modes of becoming:



Sensing	Exploring
Attending	Emancipating
Perceiving	Distancing
Thinking	Differentiating
Imagining	Objectifying
Fantasizing	
Remembering	

Although a child participates in actualizing his psychic life, because he is a child-in-education, he is committed to the accompaniment of an adult and three ways of psychopedagogic accompaniment are distinguished, i.e., affective, cognitive and normative accompaniment.

4. THE RELATIONSHIPS AMONG BODILY ESSENCES AND PSYCHIC LIFE ESSENCES OF A CHILD-IN-EDUCATION

4.1 Movement and attitude as ways of actualizing the psychic life of a child-in-education

Movement and attitude can be viewed as modes of actualizing the psychic life of a child-in-education since they can be instrumental in this actualization (this assertion will be confirmed below by citing a few examples).

All instrumental behaviors simultaneously possess an expressive moment that can give an important indication of the level on which a child actualizes his psychic life and an adult, during his accompaniment, should continually interpret a child's movements and attitudes and evaluate them as expressions of the actualization of his psychic life.

4.1.1 Movement and attitude and the self-actualization of the psychic life of a child-in-education

With the concept "self-actualization" is meant the personal role of a child in actualizing his psychic life and the aim of this section is to show, by means of examples, how a child can actualize his psychic life by moving himself and by assuming certain attitudes.

4.1.1.1 Movement and attitude and the ways the psychic life of a child-in-education is manifested

In describing a few of the ways a child himself actualizes his learning and becoming (the ways in which his childlike psychic life is manifested) through movement and attitude, the primary focus is on the role of childlike movement in this totality-event and what must not be lost sight of is that there is an inseparable relationship between movement and attitude since the body, or its parts, during each movement assume a particular attitude, and each attitude is preceded by and is also followed by movement.

4.1.1.1.1 Movement and attitude and childlike learning

The body allows a child access to the surrounding reality and indeed he attains his first knowing through bodily activities such as hearing, seeing, touching, tasting, etc. A person, whether child or adult, always finds himself bodily in any learning situation and inadequate bodily actualization (e.g., as the result of a headache or fatigue) will indeed make the actualization of learning potentialities difficult.

Gerdes stresses the role of movement (locomotion) in actualizing the activity of learning:

“It is difficult to underestimate the significance of locomotion for all learning. The acquisition of a body-scheme, bodily feelings, a sense of space and direction put a child in a position to master the world. In exploring by grasping and playing he takes possession of the world at hand and learns to know about things—a ball as a an unstable play-thing, a block as stable, as an object for me-to-build-with—in playing he learns to know the qualities of a thing. Thanks to motor learning a child develops in his totality”^(4: chapter 3, p. 7).

There is now a brief indication of some relationships among the essences of bodiliness and specific modes of learning:

- **Movement and attitude and childlike sensing**

To be able to sense something a child must have a particular sensory-motor experience of 'becoming aware'. If a child has not seen, heard, felt, etc. something, he cannot become aware of it. Because a child moves and assumes different attitudes he continually becomes aware of new matters, or new dimensions of the thing he is involved in learning to know.

When an adult interprets a child's bodily movements and attitudes as expressive behaviors, by carefully observing them he can relatively easily gauge whether a child indeed senses something. Even a very small baby turns (moves) his head—with the associated changes in bodily attitude—when he becomes aware of voices, footsteps, etc.

- **Movement and attitude and childlike attending**

Although most educators agree that excessive bodily movements distract a child's attending, bodily movements and changes in attitude can contribute to intensifying attending. Almost all of us have experienced that a mere blink, or change in the position of a particular body part, or the change of one's total bodily attitude can, as it were, make us more vigilant and allow us to attend again during a sermon, a long lecture, etc.

Also annoying little bodily movements such as tapping one's fingers, fidgeting with a particular object such as a pen, swinging one's leg, etc. are not merely reproached and rejected since a person whose attention is intensely focused on a certain matter often is so involved in learning to know the particular matter that he is unaware of these annoying (for others) little movements. An educator also can relatively easily infer from a child's attitude if indeed he is attending, or attending to the correct matter. In this connection, compare a child who in a classroom is sitting upright and starrng at the blackboard with a blank look and the moviegoer who is sitting on the edge of his seat with each muscle tense and watching with bulging eyes the murderer surprise his victim in the thriller on the silver screen.

- **Movement and attitude and childlike perceiving**

Because a child moves and assumes various bodily attitudes, his field of perception is broadened and he can actualize a variety of perceptions. Certain sensory perceptions such as touching, tasting and even seeing can be impossible to actualize without carrying out bodily movements with the fingers, tongue and eyes. A child can also only adequately learn to know the object that he studies if he actualizes the modalities of perceiving and because bodily movements result in changes in perceiving, it is obvious that purposeful movements can only but contribute to global-indentifying, analyzing, synthesizing and ordering the object that is studied.

Above it is indicated that bodily movements and changing attitudes can contribute to actualizing the act of perceiving but Gerhardt correctly emphasizes that perceiving can also give a course and direction to a child's movements. For example, his visual perceptions might allow him to proceed to touch an object and, from another viewpoint, to look at it or perhaps even smell it. In this way bodily movements continually accompany the various acts of perceiving and this contributes to the perceptions being integrated into a whole by which a child learns to better know the object he is studying.

Also, by observing a child's expressive bodily movements and attitudes, an adult can determine whether or not he perceives adequately. A child who attentively looks, listens, savors, sniffs, feels, etc. gives evidence of this in his bodily attitudes and movements. A child who looks around bored and putters with objects looks particularly different from a child who attentively perceives.

- **Movement and attitude and childlike thinking**

Through bodily movements a child comes into contact with the surrounding reality. In this contact, he is continually confronted with problem situations that initiate thinking. When a moving child encounters an object or matter that he does not yet know, he begins to think about it which immediately implicates abstracting, the use of concepts and ordering. A small child especially makes use of bodily movements to solve problems, e.g., by handling objects such

as his bottle, a spoon, a toy or by reaching for a desired object by means of movements such as stretching, crawling, walking, etc.

An adult can easily infer from a child's expressive bodily movements and attitudes if he indeed is thinking attentively. In this context it is also important to remember that a child's linguistic utterances are also expressive behaviors and can give an indication of the level on which a child makes abstractions and uses concepts.

- **Movement and attitude and childlike imagining and fantasizing**

Educators often expect children to implement bodily movements and attitudes in order to actualize imagining and fantasizing as modes of learning. In this connection, think of assignments such as "Leap like a frog!", "Fly like a bird", "Line up like a train!", etc. This kind of assignment very often is given especially to younger children and to carry out such an assignment a child must reach back to his existing possessed experience that essentially is an act of remembering. At the same time a child must actualize all of the other modes of leaning, i.e., sensing, attending, perceiving and thinking.

When a child carries out a movement such as leaping like a frog, he is indeed involved with actualizing the modalities of imagining and fantasizing since he is involved in exceeding reality, representing it and dealing with it creatively.

The types of bodily movement and attitude that a child implements in order to actualize these two modes of learning are primarily expressive in nature and a careful observer can obtain a very good image of a child's actualization of his learning, and especially if he takes into consideration that a child must actualize all of the modes of learning to be able to carry out these behaviors.

- **Movement and attitude and childlike remembering**

Bodily movements and the associated bodily attitudes can especially be instrumental in learning certain practical tasks such as putting clothes on, writing, making tea, mowing a lawn and various skills

that must be executed during the performance of sports activities. Because a child repeatedly executes particular movements he gradually masters the skills necessary for carrying out these tasks and he integrates the knowledge that he thus acquires into his existing possessed experience so that later more complex actions, built up from various bodily movements, can be performed. Later he becomes so accomplished at carrying out these actions that they occur almost “automatically”. He can then also immediately carry out such an action (that he had learned in the past) when an appeal is made to him to do so in the present.

When a child executes such a practical task, once again the adult should interpret it as expressive behavior. By carefully observing a child during his exercise of this kind of action an adult can acquire a great deal of information about the level of a child’s actualization of learning since he must actualize all of the other modes of learning to be able to carry out such an action. For example, when a child executes a volley in tennis he must become aware of the oncoming ball, pay attention to it, perceive it, think about what kind of stroke he is going to use, imagine how he will do this, and recall from his relevant possessed experience the force of such a stroke. Thus, the entirety of the actualization of learning is expressed in such an activity.

4.1.1.1.2 Movement and attitude and childlike becoming

In her dissertation Hofmeyr refers briefly to the relationships among bodiliness and the modes of becoming: Exploring in the first place is actualized bodily because, e.g., a child crawls, stands up, walks, climbs, beholds, senses, perceives etc. Exploring also occurs emotionally, inseparably from the bodily: thus a child also explores senso-pathically, pathically and affectively. Emancipating varies from senso-pathic lived experiencing where a small child tries to feed himself to pathic, affective, senso-gnostic, gnostic and cognitive levels of lived experiencing. Distancing is a loosening from the senso-pathic and pathic to an entry into a more affective lived experiencing. It is also a loosening from the senso-gnostic, more visual lived experiencing to an entry into a more systematized, planned, ordered being-aware-of-knowledge on an abstracted, distanced level. Differentiating refers to the various ways a person

directs himself in his becoming, i.e., particular bodily, pathic-affective and gnostic-cognitive ways of becoming. A small child initially enters his world non-distanced from it; child and world are one. To the extent that a child arrives at an elevation in level [of becoming] as distancing, he steps outside of his bodiliness, and on the basis of his existence and self-consciousness, he can consider himself to be “objective”^(7:46-47).

- **Movement and attitude and childlike exploration**

Gerdes refers to the specific role of movement in the actualization of childlike exploring:

“Locomotion and perception once again play a major and indispensable role in a child actively turning to the outer world that, in its turn, invites him to explore it further. Thus, the development of locomotion during the early years of childhood is a precondition for exploring and discovering the world; being engaged motorically involves a child with things and in a playful way he learns to handle them and in doing so he acquires a certain operative or practical intelligence”^(3:69).

Thus it is clear that the essences of bodiliness, i.e., movement and attitude, are instrumental in actualizing childlike exploring.

By observing a child’s expressive behaviors an adult can gauge the level on which he actualizes his exploring. A small child will actualize his exploring mainly on a senso-pathic and senso-gnostic level; this means that he will especially explore his world by means of bodily actions such as grabbing, touching, beholding, etc. As he progresses on his way to adulthood, he will increasingly explore the surrounding reality by thinking, comparing, analyzing, etc. and less frequently will make use of bodily actions in his exploratory activities. This does not mean that an adult never uses bodily activities to investigate the surrounding reality—the exploration of new objects and even persons (e.g., think of a handshake when we greet someone) always include a bodily component. The way a child handles an object and the quality of his control of it must be kept in mind when evaluating the level on which he actualizes his exploring.

- **Movement and attitude and childlike emancipation**

From a psychopedagogic perspective emancipation means a child's initiative to become and want to be independent^(10:182).

Each time a child does something himself he is involved in becoming more independent. From an early age, then, he shows a willingness to do things independently such as hold his bottle, sit upright, walk, eat, dress, etc. by himself.

Once again, a child's expressive bodily movements and attitudes provide a very good indication of the level on which he actualizes his emancipation. A child who actively does things himself is involved in actualizing his emancipation on a higher level than a child who will not do things for himself and who always is dependent on the physical presence of an adult during his doing and acting.

A child's bodily attitude also gives evidence for determining the degree of independence that he possesses. A child who self-confidently does thing himself seems to be very different than a child who lounges around with his head down, shoulders rounded and hands in his trouser pockets. However, a teenager's bodily attitude might sometimes be deceptive since he often tries to hide his insecurity and lack of independence behind an attitude of false bravado and defiance. However, a positive element is hidden in this attitude since it is an indication that in reality he will not be insecure and dependent. An adult should never lose sight that this child is still a child and in spite of his apparent independent attitude he is still dependent on help and guidance. A younger child is not yet in a position to project outside of himself an image that differs from what he really is and, consequently, his bodily attitudes and movements are usually a good barometer for gauging the degree of independence he has already attained.

- **Movement and attitude and childlike distancing**

Movement initially brings a child into contact with the surrounding reality, but because becoming implies an elevation in level, a child

cannot always remain bound to the concrete situation he literally must gradually move away from the directly given^(4:chapter 3, p. 5).

Following Homburger and Buytendijk, Gerdes asserts that the fundamental characteristic of locomotion in old age is distancing. An old person has withdrawn himself from an active life and he has little more to do. He states this as follows:

“He is saturated from experiences and deeds and creates a definite distance from concerns and movements; aspirations and desires subside; a calmness and an impending longing remain with him”^(4:chapter 3, p. 5).

This is definitely not the case with a child who still has much to experience and do, who is continually on the move, who still has many aspirations and wishes to fulfill and who definitely is not calm. Even so, in his becoming adult he ought to increasingly give evidence distances himself bodily from the things and the adults in his world—that he literally move away from them.

A child’s expressive movements and attitudes provide a very good indication of the level on which he actualizes his distancing. Insecure and unconfident children literally cling to the adult, a beloved toy or hold a blanket, and they protest vehemently when they are expected to distance themselves from these things. A child who has not progressed far in his cognitive becoming is also inclined to remain closely bound to the concrete object and he also learns more adequately when he is still with the object itself. However, to the extent that a child has acquired language and can begin to talk about the object this event of distancing is progressively actualized.

- **Movement and attitude and childlike differentiating**

Gerhardt indicates that a child must first learn to differentiate himself from the surrounding reality. He states this as follows:

“As the body makes contact, through movement, with objects in his spatial world, the human organism gradually separates self from non-self”^(5:14).

When a child begins to differentiate between himself and other persons and objects in the world, a degree of distancing between him and them has already set in. The actualization of differentiating by a child thus supports the actualization of the event of distancing that is largely actualized by bodily movement.

Bodily movements and attitudes also play an important role in actualizing the event of differentiating in the intellectual domain. In order to be able to differentiate among things a child must have literally differentiated among their movements (even if this is done in thought) so that he can learn to know them as they are and in this way discover the unique nature of each one that he has differentiated from the others.

According to Sonnekus the actualization of the event of differentiating in the emotional life of a child is especially observable in its progressive stability and this once again supports distancing. A small child lives in such a close connectedness with the other and with the things in his world that he often gives impulsive expression to his pathic lived experiencing^(10:182-183). Consequently, he often cries merely about everything or laughs about a matter that definitely is not laughable (sometimes to the great embarrassment of his parents). However, to the degree that he moves away from the other and things in the surrounding reality, he can also give expression to his affective lived experiences in a more controlled way.

- **Movement and attitude and childlike objectifying**

Gerdes describes the actualization of the moments of objectifying in the total becoming of a child as follows:

“The course of development is from a total absorption in the world, via a growing distancing from the ‘Umwelt’, to a more matter-of-fact, objective relationship to the surrounding world; from an undifferentiated subject-object act to an acting subject and an object to be handled”^(4:chapter 3, p. 5).

Gerdes' emphasis on human action in the last part of the quotation once again states the central role of bodily movement. Via distancing and differentiating that are especially actualized by movement, a child must eventually arrive at an objective judgment of reality.

A child's bodily movements and attitudes as expressive human behaviors also provide an indication of the level on which he actualizes his objectifying. A child who continually lives in a close connectedness with the things and others in his world decidedly cannot yet have an objective attunement or disposition towards them. The further a child moves away from the objects and others the greater is the possibility that he can face them objectively.

4.1.1.2 Movement and attitude and the modes of actualizing the psychic life of a child-in-education

That the essences of bodiliness such as movement and attitude indeed can be instrumental in the self-realization of the modes of actualization by a child-in-education appears to be clear from the following quotations:

“In his bodiliness a child also experiences and lived experiences things and other persons in their sense and meaning for him, he discovers himself, the world and the other and also creates space and time”^(1:71) [Underline by Ras].

“We use movement as a means of experiencing and knowing ...”⁽⁸⁾.

“The animated body is the basis of human behavior and is also the ‘medium’ for work, development, contact, play, expression and enjoyment”^(3:23).

- **Movement and attitude and childlike experiencing**

That a child can only actualize his experiencing on the basis of and by means of his bodiliness is obvious. From his first moment of existence a child is always in the world bodily and his first becoming aware of the surrounding reality is decidedly primarily bodily in nature. Sonnekus expresses this as follows:

“Bodily contact with his mother, her bodily caring for, bathing and feeding him belong to his most original [primordial] experiences. Through a child’s feeling, seeing, tasting and hearing experiences he becomes aware of his own presence as well as that of the other and of things in the world”^(10:46).

Some relationships among the essential characteristics of childlike experiencing and bodily movements and attitudes are now indicated:

** Experiencing is essentially a way in which a child’s intentionality, as a directedness to reality, is realized^(10:43). A child’s conscious and directed activities always occur in the real contact between person and world^(10:17) and this contact, among other ways, is realized through bodily movement.

** Experiencing lays the foundation for a child establishing relationships with fellow persons and things in life reality^(10:44) and these relationships are established because he moves to the objects and people in his world.

** Experiencing also literally means moving to reality^(10:44) that, especially for a young child, occurs through real bodily movements to the things and people in the surrounding reality.

** Experiencing implies activity^(10:44) that is not realized outside of human movement.

** Experiencing means to reach reality^(10:44)—once again, among other ways, through a real movement to the objects and people in reality.

A child’s expressive movements and attitudes can give an indication of the level on which he actualizes his experiencing. For example, a younger child perhaps will realize his experiencing on a senso-pathic and senso-gnostic level while an older child ought to benefit less from direct physical contact with the objects and persons that he experiences. Rather, he ought to experience reality on an affective and cognitive level (by means of perceiving, thinking, etc.).

- **Movement and attitude and childlike willing**

Some relationships among the essential characteristics of childlike willing and the essences of bodiliness, i.e., movement and attitude, are the following:

** Willing is a way of manifesting childlike intentionality that is especially revealed in a child's openness and directedness to reality^(10:49). A child directs himself to reality, among other ways, by moving to it, touching it, etc.

** Willing is dynamic and is the foundation for a child taking his own initiative^(10:49). Very often he implements bodily movements and attitudes to actualize his own initiative. For example, when a small child wants to eagerly reach for a toy, he will move to it in order to get it into his hands.

** Willing is goal-directed^(10:49) and often a child must use bodily movements to realize particular aims.

** Willing is direction-giving and indicates a course^(10:49) and literally gives an course and direction to the lived experiences that a child implements in order to attain a particular aim.

A very important matter that must be remembered here is that a child's "willpower" will determine the quality of the actualization of his bodiliness. It is a known fact that there are many children with bodily defects or deficiencies that they surmount to such a degree that their psychic life nevertheless is adequately actualized and they learn and become adult in satisfactory ways.

The quality of a child's actualization of his willing is clearly reflected in his expressive movements and attitudes. Notice how a child who really doesn't want to go to school moves while there and how his attitude appears: slow, sluggish, shoulders bent, hands in pockets. The following words from Shakespeare's "As you like it" brilliantly describe this:

“And then the whining school-boy, with his satchel
And shining morning face, creeping like snail
Unwilling to school” (Act II, Scene 7, lines 145-147).

- **Movement and attitude and childlike lived experiencing**

The human body is always the center of lived experiencing. Engelbrecht describes this as follows:

“The body as the seat of the sensory system is the center of sensory lived experiences (seeing, hearing, tasting, etc.). It is also the center of action lived experiences (grasping, pointing, reaching, moving, etc.) and of kinesthetic lived experiences (equilibrium, vibrations, etc.)”^(2:38).

Katzenellenbogen indicates that a person’s movements are instrumental in actualizing his lived experiencing:

“Movement offers him the opportunity to lived experience and live out his world with respect to himself, other persons and his surroundings”⁽⁸⁾.

Elsewhere he says:

“The body serves as the instrument that can be used through bodily attitudes, gestures and movements to lived experience and communicate his ideas, thoughts and feelings”⁽⁸⁾.

The following are a few relationships among the essential characteristics of childlike lived experiencing and bodily movements and attitudes:

** Lived experiencing is primarily sense seeking as well as sense and meaning giving^(10:53). This means a child, as intentional being, continually gives sense and meaning to the world around him and one way in which he reaches this world is to bodily move to it.

** In the search for sense and meaning, lived experiencing is

always directed to something. This something appears as content in life reality^(10:53) and a child reaches certain contents by literally moving to them, by touching them, by handling them, etc.

** In its essence lived experiencing is selective and this implies that a child in being-directed-to something gives sense and meaning to that something as such^(10:53). Bodily movements not only put a child in a position to come into touch with this something but also in a position to better learn to know the object or person which will definitely contribute to his giving sense and meaning to it.

** Lived experiencing is also characterized by continually changing^(10:53) and bodily movements continually lead to a different directedness to life reality that results in attributing a different sense and meaning.

** Lived experiencing is always person-bound in the sense that each child gives sense and meaning to the world in unique ways^(10:53). Above it was indicated that human movements and attitudes can be instrumental in actualizing lived experiencing. Because each child has unique ways of moving and unique bodily attitudes they indeed ought to support him in his unique giving sense and meaning to the surrounding reality.

Finally, it must once again be briefly indicated that a child's expressive bodily movements and attitudes can give a good indication of the quality of his attributing sense and meaning. The adult who carefully observes a child ought to be able to gauge relatively easily whether the contents that are offered to him are meaningful to him or not. His facial expression, way of moving and bodily attitude ought to give a good indication of whether he interprets certain contents as meaningful or meaningless.

An adult also ought to be able to infer from a child's expressive behaviors if he (the child) perhaps does not lived experience the content, that in the adult's judgment is objectionable, as very meaningful to him. In this context, compare some teenagers'

movements and attitudes while listening to certain kinds of music, reading certain kinds of reading material, dressing in certain types of clothes, etc.

- **Movement and attitude and childlike knowing**

Engelbrecht emphasizes that all knowing arises from experiencing and later indicates the relationship between human movement and the acquisition of knowledge (this is learning):

“A person (specifically a child) learns a great deal from experiences that he acquires in his handling, moving involvements”^(2:40).

By way of examples, once again there is brief reference to some of the relationships among the essential characteristics of knowing and movement and attitude as essences of bodiliness:

** Knowing finds its origin in childlike intentionality, being an activity that is directed to knowing the world and reality in which he finds himself^(10:58). It has been shown repeatedly that a child directs himself bodily to the world, among other ways by moving to it, reaching it, touching it, etc.

** Knowing, as far as its beginning is concerned, is essentially intuitive knowing and, as such, is the beginning of all knowledge^(10:58). This initial knowing naturally cannot be realized without a child experiencing the object of his knowing and it has been indicated that his bodily movements are instrumental in actualizing his experiencing. By moving to and among the things and people in his world, a child already obtains intuitive knowledge of them.

** In essence, knowing is question-asking in nature and thus is a search for clarity, understanding and insight^(10:58). To obtain clarity, understanding and insight regarding certain contents, a child simply must, on a concrete level come into direct physical contact by moving to the contents and behold, touch, etc. them.

- **Movement and attitude and childlike behaving**

Gerdes compares Werner's behavioral characteristics of a child and an adult and Homburger and Buytendijk's typification of the modes of movement of a child and an adult and comes to the following conclusion:

“As a result of our psychological comparison we conclude that the characteristics of human behavior, the child's as well as the adult's, progress in parallel with those of movement. Now since behavior is the expression of someone's relationship to the world and movement appears to be an aspect of behavior, we must also view movement as a manifestation of a person's relationship to the ‘Umwelt’!”^(4:chapter 3, p. 6).

In the above quotation Gerdes refers to both the instrumental and expressive character of movement: certain behaviors are not possible without movement, but bodily movements also provide information about the person-world relationship.

Bodily movements are especially instrumental in realizing the behaviors of a young child. With a young child, play is a prominent way of behaving and Bonekamp stresses the role of human movement in play activities:

“Playing is a playing-with-something, a self-moving involvement with something or someone”^(1, 173).

As a child progresses on his way to adulthood his ‘playing’ relationship to the surrounding reality gradually changes into a ‘working’ relationship to it. Bodily movements still remain instrumental in this ‘working’ relationship where a child cannot talk, write, draw, etc. if he does not implement bodily movements (however small).

The following is a brief exemplary explanation of some relationships between childlike movement and the modes of behaving that are distinguished from a psychopedagogic perspective:

** Reflexive behaving is characterized by the absence of a moment of willing^(10:62) and rests completely on bodiliness. Examples of reflexive behaviors are the pupil-, cornea- and

plantar-reflex.

** Voluntary behaving is characterized by a moment of willing and the following voluntary behaviors are distinguished^(10:63):

*** Complex voluntary behaving by which a choice among various reason (motives) strongly enter the foreground^(10:63). Although a child's actualizing his willing is of decisive importance here, he still must continually implement bodily movements in order to realize certain behaviors.

*** Simple voluntary behaving by which there are not a variety of reasons (motives) from which choices need to be made^(10:63). A large number of these behaviors cannot be realized without bodily movement.

*** Habitual behaving that rests on experience and is "less consciously" executed^(10:63). These behaviors are usually built up from a large number of integrated bodily movements such as those actions that make it possible to driving a car, type, play tennis, etc.

A child's expressive behaviors show something about himself as well as the reality he is involved in^(10:63). Each bodily movement and attitude can be viewed as a behavior that possesses decisive expressive value and an adult ought to carefully observe a child's movements and attitudes in order to obtain information about the level on which he actualizes his psychic life.

4.1.2 Movement and attitude and the accompanied actualization of the psychic life of a child-in-education

In the following there is an attempt to give a brief explanation of the instrumental and expressive values of an adult's bodily movements and attitudes in his accompanying a child to actualize his (the child's) psychic life.

That the bodiliness of an adult indeed is instrumental in his accompanying a child is evident from the following statement by Bonekamp:

“The influence of the other on a child is necessarily also bodily influence because a child is not approachable except bodily and the other cannot exercise his influence except through his bodily being”^(1:141).

- **Movement and attitude and affective accompaniment**

The emotional accompaniment of a child by an adult is characterized by a warm and intimate atmosphere as well as mutual trust and acceptance. In moving to a child by physically touching and coddling him an adult can actualize this type of accompaniment. A small child is especially dependent on this physical coddling, but as he progresses further on his way to adulthood he increasingly distances himself from the adult--including this affective physical contact.

However, here an adult’s expressive movements and attitudes are very important. In all respects an adult must be genuine with a child because he can very easily infer from the adult’s behaviors whether or not he is being approached with love and understanding. Even very young children are sensitive to an adult’s approach and it often happens that they do not “accept” a particular adult even though the latter possibly approaches them by flooding them with gifts merely because they can infer from his expressive behaviors that he really does not lovingly approach them.

- **Movement and attitude and cognitive accompaniment**

From a psychopedagogic perspective cognitive [knowing] educating is characterized by a purposeful striving by both adult and child to learn to know each other better. An adult can only learn to know a child well provided he moves to him and makes contact with him in intimate ways. By moving with a child an adult can acquire a better insight into his life world and thus understand him better. When an

adult answers a child's questions he will often make use of bodily movements to demonstrate certain matters.

Here, by interpreting an adult's expressive behaviors a child will very easily discover whether the adult only shows superficial concern for him, has little understanding of him and is not prepared to answer his questions.

- **Movement and attitude and normative accompaniment**

Normative accompaniment implies teaching philosophy of life contents such as [particular] norms and values by intervening or approving when a child behaves in a particular manner.

Here bodily movements are not merely instrumental in the sense of giving the child a spanking but rather by exemplifying particular things to him; through his example an adult can impress upon him that there is a proper way to do things—even everyday things such as eating, dressing, walking, etc.

In this context, once again an adult's expressive behaviors are of utmost importance because we all know the saying, "words stimulate but examples motivate". An adult's well articulated linguistic expressions will make little impression on a child if in his behavior he does not show that what he preaches is lived experienced as meaningful and therefore emulated. A father who walks with rounded shoulders and his hand in his pockets unsuccessfully scolds his son for assuming the same bodily attitude—a change in attitude by the father would carry much more weight.

4.2 Movement and attitude as results (behaviors) of actualizing the psychic life of a child-in-education

Bodily movements and attitudes are human modes of behaving (See Gerdes' description^(4:3)). Behaving is the result and the crowning of the actualization of the essence of the psychic life: experiencing, willing, lived experiencing and knowing. As human behaviors, bodily movements and attitudes are also the result of a child's actualized psychic life.

When human behaviors are expressed in movement, this movement indeed is the outcome of the actualization of a child's psychic life since here the movement and the behavior are one and the same matter.

3. CONCLUSIONS

The essences of bodiliness (i.e., movement and attitude) are, as human ways of behaving, not only instrumental in actualizing the psychic life of a child-in-education, but at the same time are the result of that actualization. Childlike bodiliness and the psychic life are actualized as a lived through totality-in-function: when bodily essences are instrumental in actualizing the psychic life of a child-in-education, this latter actualization can be viewed as the result of actualizing the essences of bodiliness and when the essences of the psychic life are instrumental in actualizing the essences of bodiliness, the latter can be viewed as the result or expression of the actualization of the psychic life of a child-in-education.

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