

CHAPTER IV

A CHILD ACTUALIZING HIS BECOMING ADULT IS EDUCATIVELY SITUATED

1. INTRODUCTION

In the previous chapter it is shown that an orthopedagogue must be able to determine *how* a child under-actualizes his becoming adult. When one wants to understand *how* a child becomes adult, as an elevation in level of dialogue, psychopedagogics must be appealed to since it is the pedagogical discipline that provides answers concerning the child's actualization of his psychic life-in education.¹

That is, psychopedagogical knowledge is indispensable for a pedagogue in order to know how to act when, as a scientific educator, he must engage in educative actions.

Since the psychic life is given with being a child, it is identified as a human way of being. The constituents of the psychic life are the totality of personal potentialities with which a child enters the world. This embraces all of his potentialities for becoming and for learning; all of his potentialities for exploring, emancipating, distancing, differentiating and objectifying; all of his potentialities for experiencing, willing, lived-experiencing, knowing and behaving;² and all of his potentialities for sensing, attending,³ perceiving, imagining, fantasizing, thinking, actualizing intelligence, remembering,⁴ and observing.⁵ Each time a *child* actualizes his psychic life he is a *person-in* education.

As equi-primordial structures in which the psychic life is manifested, *becoming* and *learning* are inseparable from each other, and they only are separated here for purposes of thinking.

For an orthopedagogue the core question is always what happens with experiencing, willing, lived experiencing, knowing and behaving with a child impeded in becoming when the event of educating is realized and the educative efforts eventually fail and the fundamental pedagogical structures are inadequately realized.

It is clear that actualizing becoming that actualizing becoming, now viewed a form of appearance of the childlike psychic life also is a continual task for a child, and now there is a brief consideration of what *self-becoming* implies, as an ontic phenomenon of being a child by reflecting on the various ways of actualizing the psychic life, now viewed as ways of becoming, and as such essences of a child's becoming adult and that also can be elevated to psychopedagogical categories.⁶

2. A CHILD AS A PERSON IS BODILINESS

A child's being-a-person-in-education is embodied in his *bodiliness*; *person*, bodiliness and psychic life are one. Van Peursen⁷ also stresses that the psychic life is fully spirituality and indeed as is experienced bodiliness. According to De Waelhens⁸ bodiliness is the center of all ways of being.

As bodiliness, as *person-as-totality-in-function*, a child goes out to the world and dwells in it via his body.⁹ In and through his bodiliness a child communicates with things and others and it is the instrument for experiencing, willing, lived-experiencing, knowing, behaving, etc.¹⁰ Sonnekus¹¹ says the various ways of being spring from human bodiliness and it forms the center for the acts of sensing, perceiving, etc. Merleau-Ponty¹² indicates that a person does not perceive the world with his senses but goes out to it from his bodiliness as center. According to Beets¹³ the body gives a person the possibility to move himself, "in order to experience that he is there, that he lives, that he need not feel himself bound to one place but that he is free to go to the places where his desires originate."*

In his bodiliness a child as a person, as a totality-in-function, is in communication with reality. Consequently, Rutten¹⁴ emphasizes that a person is the *subject* of all of his lived-experiencing and behaving and this involves the subjective moment, the personal, his body-subject. Various authors¹⁵ emphasize that the human body is a *body-subject* and not an *object* and that a person himself *is* his

* [om te ervaren dat hij er is, dat hij leeft, dat hij zich niet aan een plaats gebonden behoeft te gevoelen maar dat hij vrij is te gaan naar de plaatsen waarheen zijn verlangen uitgaat]

body.¹⁶ Van den Berg¹⁷ states this thusly, “Because the body that one *has* is different from the body that one is. From the body that one has, the possessor has more or less gone away.... One washes *oneself*, not *one’s body*. One shaves *oneself*, not *one’s face*.”* In the usual association with others you forget yourself as a body. As a body you are so involved with what is “outside” of your body that you “pass over” yourself as corporality until you are thrown back into your body. For example, while sprinting, an athlete is already at the finish line until his legs “cramp up” and he then becomes aware of them. A mountain climber, e.g., is at the peak he wants to reach. If his fatigue impedes his willingness to progress, only then does he become aware of his body as an object. One does not only become aware of the body if it “leaves him in the lurch”. A shot-putter also can become aware of his strong muscles, of his particular athletic body build while he readies himself to put the shot. Even so, he usually is “there” where [he expects] the weight will land.

A physically handicapped child is more readily aware of his body than one who is non-handicapped because one is all the more aware of one’s body when it leaves one in the lurch; e.g., on the basis of a defect, but also because of illness; when the body changes as in puberty or in advanced years and then attention withdraws from others. Then there is an experiencing of the body. One takes a position toward one’s own body. The body is also experienced as an object under the gaze or look of another, whether favorably or unfavorably. Also experiencing the body implies that the body can never be isolated because “under the look of another” because the person still remains in relation and in communication under such a look. Bodiliness is continually an indication of the situation of our being-human, according to Van Peursen;¹⁸ it indicates a human’s being-incomplete, his standing open for the world, the broad connection to which he in his bodiliness is committed and which he can find useful.

* [Want het lichaam, dat men *heft*, is ongelijk aan het lichaam, dat men is. Uit de lichaam dat men heft, is de bezitter min of meer weggegaan.... Men wast *zich*, niet *zijn lichaam*. Men scheert *zich*, niet *zijn gezicht*]

As bodiliness he carries on an an educatively situated dialogue on the basis of which he continually becomes different.

3. BECOMING ADULT IN TERMS OF ACTUALIZING THE PSYCHIC LIFE-IN-EDUCATION

3.1 The modes of actualizing the psychic life as modes of becoming

3.1.1 Introduction

As bodiliness, as person, as psychic life actualizing-in education, a child is continually involved in *becoming different*. This becoming different is largely determined by a child's situation of education as an unfolding dialogue. According to Ter Horst¹⁹ a pedagogical situation provides a perspective and a child realizes his freedom in it to the extent that he, with a contribution from his *entire person*, engages in a *total dialogue* with the *full reality* and in this way he himself actualizes his becoming.

In addition, his self-actualization of becoming proceeds hand in hand with his discovery of means to carry on a dialogue in order to "give new sense and meaning" to his world. Thus, e.g., *play* and *language* have an important place in expanding his own experiential world.

Language serves the child as a means of communication, expression, affectivity, thinking, etc. and supports him in giving new sense and meaning to his world. Play, as a primordial form, thus as a fundamental form in child existence, is given from the beginning. In terms of play, he discovers contents of reality as well as his own potentialities. By actualizing language and play, a child explores his world and this allows him to emancipate, to distance, to differentiate and to objectify.

As a child's becoming thrives a correlated "elevation in play"²⁰ and language arise as elevations in level: The levels on which a child plays and uses language also give a clear indication of the level of his becoming.

Dialoguing establishes a meaningful world for a child and broadens his lifeworld. In terms of the various ways of actualizing his psychic life a child also continually realizes his becoming. With respect to the essences of becoming such as experiencing, willing, lived-experiencing, knowing and behaving, *basically all of these essences and ways of actualizing the psychic life of a child-in -education also are essences of becoming.*²¹

In the following these essences are discussed briefly.

3.1.2 Experiencing-as-becoming

Ferreira²² describes experiencing as a “*continuous intentional act of turning to* (moving toward) and reaching (concerned involvement with, remaining with) reality which leads to *knowing*. It is the necessary *beginning* (onset) of a *becoming aware of* (undergoing reality on an a-conceptual level). *Conceptual and categorical thinking* (grasping essences on a conceptual level) are viewed as the *continuation* of this same primary turning to on an essentially *higher level*”.

Ferreira²³ indicates that as an intended entering reality, experiencing is evidence of various modes of the psychic life of a child coming into motion such as sensing, perceiving, etc. and the psychic life as a totality is set into motion by a child experiencing. To experience means to be actively involved with the contents of reality and to act with it, to deal with, to observe, to design, to choose, etc. regarding it. In essence, then, experiencing is a moving to, *traveling in*, a going into the world and a child does this by, e.g., touching, grasping, reaching for, feeling, looking, etc.

Essentially experiencing is an act of becoming.²⁴ Also, it must be emphasized that it is the child *himself* who experiences and this requires personal effort; he “moves” himself towards something and he *himself* comes into contact with it so that he himself will experience, design and investigate things. For this reason, experiencing can also be qualified as the origin of all knowing and it serves as the original initiating foundation for all conscious activity. In experiencing something as near, far, high, low, above, below, etc. a child also orients himself in space and via sensory-motor

experiencing such as touching, feeling, grasping, a child comes to understand things as cold, rough, smooth, large, small, etc. in light of which he becomes oriented.

In turning to the landscape of reality, it also is made one's own as "meaning" via an image or giving personal meaning, or a concept or giving open meaning.²⁵ The *adding* of meaning that is signified during the total act of turning to and reaching, but especially while *lingering* with the landscape, becomes personal meaning. Thus, experiencing implies a continual *act of adding* to his own lifeworld by adding "new" possessed experiences to it. That experienced meaning is at the basis of childlike becoming has been shown by many authors²⁶ and indeed experiencing is an *act of expanding the lifeworld*. Hence, experiencing means to *integrate*. Litt²⁷ also indicates that experience must be acquired: "It does not make us perfect and, so to say, give us ready to use skills. The events of fate that overcome us are not year experiencing. They only become so when they are take up and assimilated by us, clarified and become inscribed in our life account."^{*}

Also Poggeler²⁸ indicates that to experience means to be *personally touched* by insights connected to life. In contrast to pure knowing, experiencing is plausible through the *integration of the person*, according to Poggeler.²⁹ He says: "Lived-experiencing is plausible not through the correctness of argument but through the very personal existence of lived decisions and lived situations."^{**} Following Linschoten³⁰ one who has experienced has a history behind him that has taught him to see, think and lived-experience differently.

Via experiencing the world is stripped of any distance and a child establishes a trustworthy world for himself, being a personal experiential world clothed-with-meaning, which, as such, is added to his experiential world as content. To adequately actualize his becoming, a child thus must continually assimilate his experiences

* [Zij worden ons niet volmaakt en om zo te zeggen gebruiksklaar geschonken. De lotsgebeurtenissen die over ons komen, zijn nog geen ervaring. Zij worden het pas wanneer zij door ons opgenomen, toegeëigend, verklaard en in onze levensrekening ingeschreven worden]

** [De levenservaring wordt geloofwaardig, niet door de juistheid van argumenteer, maar door het zeer persoonlijke bestaan van levensbeslissingen en -situaties]

in order to meaningfully integrate them into his existing possessed experiences and this, in turn, continually changes his being-situated. Then, everything that is uniquely his also changes again and must be seen and assimilated anew in order to remain his own. Lubbers³¹ says this is only possible for “a flexible personality; for one who is not bogged down in his development by unassimilated experiences. When once one’s development remains stagnated and fixed by what for him was not assumable, while he still can’t get on with his life, a reinterpretation of what has given content and form to his life, can still only happen incidentally and superficially.”* [??]

3.1.3 *Willing-as-becoming*

Childlike becoming realizes itself in terms of willing as a way in which the psychic life of a child-in-education manifests itself.³² Willing initiates the realization of the psychic life and thus of becoming and it determines the direction of this actualization. “Willing-as-becoming” has its beginning in the fact that a child does not want to remain a *child* but wants to be adult. According to Van der Merwe³³ each willful decision refers to an actualization of intentionality as well as an answer to the appeal to become adult. Because a child can *will*, he can become adult, and becoming adult requires willing as a normative-normed matter, as decisions, etc.

Willing is attuned to realizing a goal and this implies self-initiative, but it also indicates a direction; it always indicates a course and a future as well as opening perspective(s) for a child.

A child also continually shows the “will” to go out to the world. Nel³⁴ speaks of a “propelling power” that at the beginning of a child’s life is especially on a vital level as a striving for food and for bodily or sensory contact. Through educating this gradually unfolds on a spiritual level where willful acts and decisions now arise.

* [een flexible persoonlijkheid; voor een mens die niet door onverwerkte ervaringen in zijn ontwikkeling is gestagneerd en gefixeerd blijft door wat voor hem niet assumeerbaar was, terwijl hij er toch niet langs kan leven, kan een reinterpretatie van want aan zijn leven inhoud en gestalte heft gegeven, nog slechts incidenteel en oppervlakkig gebeuren]

3.1.4 *Lived-experiencing-as-becoming*

As an intentionally determined personal taking a position by a child, as totality-in-function, in his communication with reality (Sonnekus³⁵), childlike lived-experiencing basically is a way in which his becoming flourishes.³⁶

On his own initiative a child himself takes a position towards a landscape as a momentary slice of reality. Thus he establishes a momentary experiential world by giving emotional, intellectual and normative meaning to the landscape, to things, to his being-situated.³⁷ As the momentary signifying of his present situation changes, his experiential world as well as the landscapes he is dialoguing with also change.

According to Sonnekus³⁸ the emotional or affective must be viewed as *a child's trusted readiness to participate in a dialogue with reality*, and following Nel³⁹ the affective, even though it is an act of intentionality, is the driving force behind all intentionality.

Although a small child goes out to the world in a more pathic-affective way than an older child,⁴⁰ primarily a child-world-relation is affective. Van der Stoep⁴¹ also observes that the essence of a person's world is that it is a world primarily realized by emotion.

Emotionality or pathic-affective lived-experiencing is the naïve, non-reflective, original, intuitive, vague, diffuse lived-experiencing as a pre-cognitive attunement to an immediate communication with things, although pathic-affective and gnostic-cognitive lived experiences can never be entirely separated. All pathic-affective lived-experiencing also is continually illuminative and all intellectual lived-experiencing is disclosive.⁴²

If, e.g., a child is sound asleep and there is a knock on the door and the child takes a position towards it on a predominantly emotional level, then he awakens when the knocking has stopped and on a gnostic-cognitive level he will know that *something* has awakened him. If he also takes a position toward it on a primarily intellectual level, he will perceive the knock as a *knock* and he can think about it, etc.; thus, the knock must have still persisted after he had

perceived it. Now he knows that it is a *knock* that woke him. The emotional moment of this intellectual lived-experiencing might, e.g., be one of anxiety, joy, expectation, etc.

3.1.5 Knowing-as-becoming

Childlike becoming also is realized by means of various ways of knowing. Sonnekus⁴³ distinguishes among “intuitive, explicit, question-asking, structuring and comprehending knowing”.

Intuitive knowing is the beginning and source of all knowledge since each landscape of reality is initially explored in an intuitive-knowing way. As a knowing-attitude it is built on an attunement and trust that things are as they seem to be. It is first realized on the level of sensing and must not be seen as being synonymous with sensory perception on a gnostic-cognitive level. All gnostic-cognitive knowing however is support for intuitive knowing, but it also is the case that intuitive knowing also is the source of misunderstanding because it also possesses the moment of understanding or misunderstanding.

In the course of realizing his becoming a child, via intuitive knowing, anticipates what will be known. As soon as a child arrives at clarity of what he will know, there is mention of *explicit* knowing and the known, as anticipated, is named as the final knowing of it.

Via his intuitive and explicit knowing a child interrogates the world in which he stands because he wants to know and understand more. In accordance with his questions being answered, a child proceeds to *structure* his knowing and in his knowing search structure arises and eventually understanding when a child grasps or understands the object of knowing. Here misunderstanding is not possible since new knowledge, facts and meanings are now realized.

3.1.6 Behaving-as-becoming

Childlike becoming is also realized by behaving. With reference to Lersch⁴⁴ it must be stressed that human behaving is not necessarily the result of physical or physiological causes but is intentional acts; i.e., particular meanings find their affirmation in a deed. Botha⁴⁵

points out that childlike behaving can be viewed as the embodiment of the dialoguing a child carries out in his communicating with reality and also as a view of those moments in the psychic life of a child that provide possibilities of manifesting the other ways of actualizing the psychic life or ways of becoming.

3.2 Self-becoming as a unitary event

As a willing person a child is self-goal-setting, self-direction-giving, and self-deciding, also he is viewed as a possibility that must be actualized.⁴⁶ He is basically someone who on his own initiative himself gladly *will experience, will lived-experience, will know and will behave*. As a person, as possibility, he is attuned to a self-navigating to reality and turning himself to it with the aim of self-knowledge of it⁴⁷, since an act of willing continually refers to an active striving to realize an aim.⁴⁸

The “navigating to” and in reality are thus continually directed by willing to an aim, direction and decision, and in its component of willing, experiencing is then a willed, direction-giving, deciding experiencing.⁴⁹

An act of willing also includes the establishment of an experiential world. As *movement, activity and reaching* experiencing makes possible the coming-into-contact-with-something and this *something* is present to a person on the basis of him taking a position towards it, and the something constitutes his field of presence via lived-experiencing and giving meaning finds a place in his genuine personal, subjective meaning, i.e., inhabiting-by-me.

The nature of emotional lived-experiencing largely determines the quality of willing and the strength of willpower. The quality of willing must be seen in its connection with the emotional [i.e., pathic and affective] moments [of lived-experiencing], the realization of gnostic-cognitive lived-experiencing and also the lived-experiencing of meaning. When a child’s affective and cognitive lived-experiences of meaning are adequately realized, this again will promote the actualization of his willed, aim-setting and direction-giving volitional decisions.

The fact that a child continually must choose and decide as a *person* with respect to what he communicates with indicates that he has a sense of values, a sense of what ought and ought not to be; a sense of beauty, purity and truth. This actualizing of the psychic life as a *value constitution of the world* can be nothing other than an emotionally laden constituting. Nel⁵⁰ says that intentional directedness, choices, decisions, addressing conscience, feeling guilty, joy in creating all are embedded in an affective primordial basis as an inseparable part of human existence. Thus, the dialogue between the child and world is also an affective one and so is his experiencing, willing, lived-experiencing, knowing and behaving but also his attending, perceiving, imagining, fantasizing, thinking, etc. are affect-laden.

Thus, for example, speaking is a concerned involvement with something of an a-conceptual knowing and as such of a pathic-affective, precognitive position taking. A-conceptual knowing always includes the possibility of conceptual knowing. Actually reflecting necessarily must follow the pre-reflective, a-conceptual where a child really trusts that things are as they are experienced to be. A judgment flows from the reflection and according to Van der Stoep⁵¹ a judgment is a necessary consequence of experiencing and thus presupposes experienced knowing in the sense that it gathers and orders knowledge to be at the disposal of a person's consciousness so that he can form a judgment.

Essentially there is a continual *pre-grasping* of that which arises in his lived-experiencing. For example, in his *sensing* a child grasps the *droning* of an airplane in his perceptual experience in advance of the *droning of an airplane* that, as such, only becomes available in lived-experienced perceiving.

This means that in experiencing, a child *sees* in terms of a knowing on an emotional level; but there also is an *anticipation* in terms of a willing knowing on a gnostic-cognitive level and with an eye to *seeing into* as an authentic knowing on a gnostic-cognitive level, always as the eventual *aim* that *will be reached*.

Thus, e.g., the “why-question” of a child strongly enters the foreground after the second year.⁵² Gradually he asks about the

“what”. In questioning a child wants to know and gradually structure arises in his knowing search. With respect to this structuring, Sonnekus⁵³ mentions that first there is reference to articulating as a form of knowing that means a structuring of the initial figuring forth of a particular piece of reality, and globalizing, as a diffuse, comprehensive knowing that are *articulated*, analyzed and explored. On the way to interpreting and understanding, articulating is one of the most important forms of such progression. Second, a child structures via *interpreting* as a beginning understanding. Connections are now made, and differences and similarities are weighed. Third, there is structuring by *ordering* and there is systematizing and classifying. Fourth, *synthesizing* comes to the fore and includes that the questioned ideas be brought together as a precursor to understanding and that initially was globally familiar, and now is a new and larger whole. It is now a coherent whole with a varied structure where a relief is visible, representative of more difficult, easier, more important, less important content, etc.

A child willingly, lived-experiencingly, knowingly and behavingly *experiences*, and he experiencingly wills, lived=experiences, knows and behaves; and he *lived-experiences* experiencingly, willingly, knowingly and behavingly; and lived-experiencingly experiences, wills, knows and behaves, etc.

With respect to lived-experience and experience, e.g., they imply that childlike lived-experiencing comes to expression in the differentiated ways of his essentially congealed experiencing.⁵⁴ What a child “has left” on the basis of the actualized experience of each momentary experiential world—also viewed as willing-, knowing-, and behaving-worlds—as congealed experiencing and thus as possessed experiences are integrated into his lifeworld and, as such, implies gained experience.

Each act of experiencing, willing, lived-experiencing and knowing find manifestation possibilities in behaving.⁵⁵ Thus, behaving embodies a particular meaning that is assigned via experiencing, willing, lived-experiencing and knowing.

The adequate expansion of the lifeworld in terms of an adequate attribution of meaning implies that a child, in his knowing course to adulthood, proceeds from an intuitive knowing on a predominantly pathic-affective level, anticipating, interpreting and questioning gradually proceed to a structuring knowing on a more gnostic-cognitive level of lived-experiencing via *articulating*, interpreting, ordering, synthesizing and results in grasping what is reached experientially and a child can *understand* what he knows and there is mention of insight. New knowledge, facts and new *sense* are then realized and have become a part of a child's own lifeworld. Sonnekus⁵⁶ says that misunderstanding such knowledge is not possible.

By actualizing his psychic life a child answers to the invitation or appeal that goes out to him from the world and thus he forms a "particular system of meanings".⁵⁷ He continually gives a *personal* answer to the general meanings and in this way broadens his world of experiences that also includes the personal meanings that he has attributed to the contents of life to this point in time and that also imply his *becoming-ness*.

His becoming-ness also is read off of the constituents of his own lifeworld and the more his signifying of the contents of life reality correspond to particular meanings of his culture, the higher the level of becoming adult he has attained.

However, it must once again be emphasized that a child makes the world contents spiritual property by *giving it personal meaning*.⁵⁸ In this subjective, personally unique lifeworld, *his* truth is known to *him*; it is *his* reality and no other person as yet has such a lifeworld.

Moreover, it must yet be mentioned that each object in life reality has its implicit sense and according to Van der Stoep⁵⁹ giving meaning manifests itself in a two-fold way: first, in disclosing and ordering the implicit that lies in each matter itself and arriving at sense that is take; and second, by *oneself* attributing meaning to the matter on the basis of ordering and signifying it via actualizing his psychic life. Then the matter also is present to a *person* on the basis of its implicit sense but what a *person* assimilates and integrates into his own lifeworld has particular meaning for him.⁶⁰ According

to Buytendijk⁶¹ much meaning is implicit to the situation in which it functions and never becomes the property of a person. On this basis, a person can act in various situations without making it clear to others what he is doing, and also without himself knowing that.

In agreement with Langeveld⁶², Lubbers⁶³ points out that the attribution of implicit meaning functions along side of giving open and personal meaning. By giving open meaning a person participates in life reality as it also holds for other persons. By giving personal meaning he makes the “own-ness” of his world his personal property. The personal is related to the implicit but differentiates itself from it because the experienced finds its form in an image and in the *image* the world-for-me becomes my own possession. Giving open meaning makes an objective world possible in which the *word* functions as a concept and, as such, it is the world of truth and reality.

In his becoming, a child continually faces landscapes and their implicit meanings are made explicit within the coherencies among experiencing, willing, lived-experiencing, knowing and behaving by giving subjective meaning; i.e., in this way, meaning-for-me,⁶⁴ and the level of giving meaning are elevated. Then, not only is there signifying on a higher gnostic-cognitive level but this also includes an elevation of the child’s entire psychic life. However, the possibility for a gnostic-cognitive ordering still remains for a child when, on the basis of affective and willful moments, he has made particular preferences, prejudgments,, choices, etc.; then he gives an account of things without which there is no command of them.

Consequently, things do not have the same meaning each day for a person. For example, you learn to give a continually differing account of death, life, work and what gives content to life; this is then continually reinterpreted and reintegrated into one’s own lifeworld that in this way is broadened via the enrichment of each by giving personal and open meaning in daily life. So, for example, just as a child’s personal life is changed by accepting a new concept, what is given in personal life can change his objective world-image.⁶⁵

On the basis of a person's own lifeworld contents it is possible for *him* to be frightened, to be happy, to like something; to be *himself* in various ways.

When, e.g., the personal meaning of death is considered by Totius in his poem "The world is not our abode" [Die wereld is ons woning nie] and by Eugene Marais in his "Jack of Spades" [Skoppenboer]⁶⁷ it is clear that the matter of "death" is integrated "differently" into the lifeworlds of each of these two persons. The implicit sense of death is the same for both but on the basis of his personal giving meaning, for Totius it means "the beginning of life"⁶⁸, and for Marais it is "the end of everything" because "the maggot holds watch over everything" [oor alles hou die wurm wag].⁶⁹

Personal sense then is continually integrated into one's own lifeworld as possessed experiences on the basis of which a person changes. For example, a fifteen-year-old girl's integrated possessed experiences, in their coherence with her "new" experiential world, allow her to manifest herself as a frightened, uncertain and insecure person after returning from school one afternoon and learning that her mother is deceased and has already been taken away by the undertaker. Four months later when she came home she once again learned that her father died in an accident at the factory where he was employed. Shortly after this, she began to refuse to go to school and her achievement also declined sharply. On closer investigation it seemed that her personal signifying of death really amounts to being something that deprives her of her safety and security *if she is away from the house*. The possessed experiences resulting from actualizing her psychic life during the traumatic experience of discovering that her mother was taken away *in her absence* and that her father also is taken away during *her absence* from the house and her *attending* school are integrated into her existing experiential world and the "new" experiential world that has unfolded, in terms of giving personal meaning, now includes *going off* to school and *being away* from the house as deprivations of security. On a gnostic-cognitive level death has the same meaning for her, Totius and Marais on the basis of them giving open meaning to it, but for each it also has a very different meaning on the basis of their giving personal meaning to it the result of which for each is

that their own particular possessed experiences are integrated into their own unique experiential world.

A child-in-education who actualizes his psychic life continually is involved in changing meaning and himself elevating the realization of his psychic life to a higher level of adulthood. This changing of meaning occurs, moreover, in terms of realizing the various forms of actualizing his becoming, i.e., exploring, emancipating, distancing, differentiating and objectifying,⁷⁰ a matter considered next.

3.2.1 Exploring-as-psychic-life-actualizing-becoming

With respect to becoming, the concept “exploration” was originally postulated by Langeveld.⁷¹

Exploring means to go out to the world and by a concerned involvement to linger with its landscapes and carry on a dialogue with them in order to reconnoiter, investigate and disclose as well as become oriented to them.

At first, a child explores in terms of his body he experiences and lived-experiences reality as meaning via sensing, attending, perceiving, fantasizing and imagining, etc. As bodiliness, he touches, grasps, smells, feels, sees, hears, he stands up, crawls, runs, plays, talks, digs, etc.

Exploring not only implies a going out to new landscapes but it also means that the new landscapes are recognized as “new”. Via exploring a child actualizes his becoming in terms of experiencing, willing, lived-experiencing, knowing and behaving that, moreover, are actualized by the ways of experiencing, willing, lived-experiencing, knowing and behaving, i.e., sensing, attending, imagining, thinking, etc.

Exploring implies that a child communicates with the world, that he dialogues with it and proceeds to signify to and give meaning to these landscapes. Attending is a clear indication that a child is exploring the specific landscape he is lingering by. The quality of attending influences the quality of exploring, in particular, via experiencing.

Ferreira⁷² indicates that in exploring it can be recognized that a child experiences. A child explores the world while experiencing it and at the same time experiences the world while exploring it.

Thus, it is obvious that a child must continually *feel ready* to *want to [willingly]* go out to the world in an intelligent way and to explore this reality.⁷³ The *readiness* to explore and thus to actualize one's own becoming is carried by the stability of emotional lived-experiencing but also this actualization is dependent on taking an adequate gnostic-cognitive position as giving meaning and along with this an adequate experiencing, now viewed in terms of an *addition* of the lived-experientially disclosed meaning to his own lifeworld.

With respect to exploring as becoming via experiencing, willing, lived-experiencing, knowing and behaving, voluntary behavior, as an appearing form of behaving, has special significance since moments of willing are prominent in it. A predominantly pathic lived-experiential disposition, e.g., obstructs "voluntary behaving" as a result of willful deciding, also with respect to *intended* exploring because such a lived-experienced disposition promotes indecision. For his exploratory going out to the world by which language, cultural systems, tools, etc. are discovered,⁷⁵ experienced and developed, a stable pathic-affective attunement thus is very important.

Experiencing, as the result of giving meaning to the contents of reality, assumes knowledge in the sense that it gathers and puts knowledge and order at the disposal of a person (as a psychic life actualizing subject) so that he can form a *judgment* on the basis of this knowledge. In his exploring, a person orients himself as a knowing subject, thus experiencing his surrounding world and on a higher level of experiencing he arrives at a thinking interpretation of what he explores. Thus, as a child explores in experiencing his world, there also is mention of a *moment of knowing* that is given with it.⁷⁶ In such exploring as an experiencing of the contents of reality, however, there is not only mention of a broadening of one's own lifeworld in the sense of increasing categorical knowledge but there also is a related continual stabilizing or labilizing of the

emotions because of a lived-experience of familiarity, feeling secure or feeling insecure.⁷⁷

However, the fact that experiencing implies an exploring discovery of meaning remains essentially important and the implicit (sense) of what is disclosed by experiencing becomes personal meaning by giving meaning to it, and exploring via experiencing cannot be thought of apart from the normative.

As an exploring child-in-education, a child turns himself to educative contents in his relationship with adults and learns to know the reality in which he finds himself. The question also continually remains *how* a child explores life contents and *what* does he *discover* there.

It also must be kept in mind that this act of signifying is momentarily emotional and continuous. Lived-experiencing (pathic-affective-gnostic-cognitive) again determines the quality of willing that, in its turn, influences the quality of the purposefulness of the experiencing. Consequently, emotional educating must stabilize the child's exploring during his actualization of the various pedagogical relationships because this again determines the readiness to optimally actualize his psychic life and thus the adequacy of his exploring.

3.2.2 Emancipating-as-psychic-life-actualizing-becoming

A child continually wants to be someone himself and, therefore, he undertakes an emancipating psychic life actualizing journey in an educative situation which implies a continual elevation in the level of adulthood he has achieved.

A child's signifying himself on the basis of his experienced state of becoming always is of particular importance. The particular idea of the level of becoming adult, as a current image of what a child now *will* be and indeed is, is grounded in his experiencing. Also, emancipating is initiated by a continually changing image of the future because as he broadens his own lifeworld, the image of adulthood that he will become also changes.

Experiencing then also results in a higher level of becoming. Buck⁷⁹ says the experiences that a person undergoes change the person himself. To the extent that a child increases his experienced-ness because of an increase in quantitative and qualitative experiences he questions and signifies (by actualizing his psychic life) life contents on an ever higher level and he also continually changes as a person, now viewed in terms of emancipation.

The insights he acquires as a psychic life actualizing person are continually modified and *change* him as a person who, as a changed person, also continually anticipates new realities. On the basis of the meanings that via experiencing he adds to his own lifeworld in terms of possessed experiences this also results in being more experienced on the basis of what is added to and integrated into his own lifeworld.

Also it is obvious that a child must feel ready to want to be someone himself. Thus, emotional lived-experiencing has a particular place in becoming emancipated since a pathic-affective stability initiates and accompanies it.

A meaning receiving attitude about the actualized emancipation and the image of adulthood striven for that he will eventually live also influence the quality of the actualization of his psychic life as a totality.

Because a younger child still shows a lack of experience and his actual anticipations of the future still are limited, for a short time he naturally lingers on a particular level of emancipation.⁸⁰ Thus he does not find security in his own state of becoming as such but security and certainty in his educative situated-ness. Where this security is lacking he does not feel himself to be in a position to conquer and master the unfamiliar and he only becomes more uncertain and confused about himself and his potentialities.

To the extent that the pathic-affective and gnostic-cognitive become stabilizing by a child's experiencing and lived-experiencing, both also become ordering, systematizing and conceptualizing by the child's experiencing and lived-experiencing becoming.

Stabilizing exploration and emancipation thus prepare for an ordering, systematizing and conceptualizing gnostic-cognitive exploring and emancipating.

3.2.3 Distancing-as-psychic-life-actualizing-becoming

In order to communicate on yet a higher level a child must gradually distance himself from himself to the world and especially from the known to the unknown.

Becoming also implies that a child arrives at distancing in a knowing-lived-experiencing way. Childlike lived-experiencing always shows a particular structure that, according to Sonnekus⁸¹, is determined by the ways of lived-experiencing sense, i.e., sensopathically, pathically, affectively, sensognostically, gnostically, and cognitively. In their indissoluble coherency each of these ways of lived-experiencing shows its own structure. Thus, pathic-affective lived-experiences can change from impulsivity via lability to stability and the gnostic-cognitive from a diffuse, visual, concrete, intuitive, global, unsystematic, unordered lived-experiencing to a more ordered, systematic, synthesized, abstracted, conceptual attitude.

As far as the sensopathic is concerned, Sonnekus⁸² indicates that it is very strongly lived-experienced through the sense organs via sensing. Via the sense organs a child tastes, senses that he is wet, that he is touched. This is on a very impulsive-labile level. In sensing, a child signifies the touching as pleasant, the wetness as unpleasant and there is a clear distancing from sensory sensing as such. Now there no longer is as much impulsivity although sensopathic lived experiencing is still strongly labile.⁸³ A distancing to the affective implies that higher feelings such as the erotic, justice, hope, despair, and the social⁸⁴ are called into being by a child.

Sensognostic lived-experiencing⁸⁵, as a knowing lived-experiencing, that is strongly bodily bound, points to a distancing from one's own bodiliness and, e.g., a child, via perceiving, discovers his hand as *something* that belongs to him. In terms of his own body, he also discovers left, right, above, below, in front, behind with respect to

his own position to something and he acquires knowledge of his spatial orientation through an attunement to his sensognostic lived-experiencing that also is very disordered, global-diffuse and concrete-visual because language is not yet functioning [on this level].⁸⁶

Distancing to the gnostic level gives evidence that language already takes a role and then analysis enters the foreground. There is also a differentiating with respect to the gnostic ways of actualizing the psychic life such as imagining, fantasizing, thinking etc. Now a child knows his *hand* as such although there is not yet conceptual refinement. This requires distancing to the cognitive level and a child arriving at a knowing or understanding or not knowing or not understanding especially via thinking. Distancing to the cognitive level is paired with ordering, planning, logic, and progressive analyzing and synthesizing on the basis of which the result then also are a systematized comprehension.

In the first place, a child must distance himself from the pathic-affective to signify the landscapes on a gnostic-cognitive level. In experiencing a child notices (senses) the landscape of reality and this creates a pre-formed field for actualizing the more distanced knowing ways of being.⁸⁷

As a form of actualizing becoming, distancing primarily is a vertical elevation in the level of emotional lived-experiences. By actualizing his becoming a child elevates his lived-experiencing from a senso-pathic, via a pathic, to an affective level, and from a senso-gnostic, via a gnostic, to a cognitive level.

According to Sonnekus⁸⁸ this elevation in level is a distancing that implies that a child proceeds from a more impulsive-labile emotional disposition to a more stabilized living disposition, as well as loosening himself from the senso-gnostic and arrives at a more systematized, planned, ordered being-aware of knowledge on an abstract-distanced level. Such distancing immediately makes a horizontal distancing possible since a child then can signify reality landscapes on a distanced-gnostic-cognitive level. This points to a readiness to explore in order to make a leap and take a distance.⁸⁹

Each elevation in level, as elevation in dialogue thus assumes not only a distancing from the pathic-affective and pathic-gnostic but also an elevation in level of all of the other modes of becoming.

A child must gradually become aware of that which he himself is not and a distance between him and reality arises.⁹⁰

Knowing and knowledge of one's own bodiliness, e.g., contribute to distancing from bodiliness and gradually this has not only to do with *my* body, but also *a* body, *the* body, *their* body, etc.

Sonnekus⁹¹ indicates that as that a child discovers himself, his body, his activities and his ego-experiences, he distances himself more from the world and he proceeds to take a position (attitude) toward reality. Thus, language acquisition points to the fact that by designating and naming, things become more distanced.

Distancing also implies that experiencing gradually becomes accompanied more by the knowing-cognitive and less by the emotional. As long as knowing, experiencing, willing and behaving mainly are accompanied pathic-affectively there is not much distancing.⁹²

Through language, a child loosens himself from the object, and the mere designating already points to a distance that arises between a child and an object.⁹³ This distancing points to an elevation in becoming and a broadening of a child's experiential horizon.

The breaking-through character of thinking is a fundamental precondition for distancing from myself, from my sensing.⁹⁴ Thus, my experiencing is always accompanied by a distancing from particular meaning because this provides regularity by which thinking can arrive at further ordering and understanding. Each "new" distance created is, in itself, the source of initiating further distancing and its continual nature guarantees self-actualizing as actualizing becoming.

In addition, it is so that a child *now* tries to actualize a self-image anticipated-in-the-past and also again to now anticipate a "new" future-image for himself.

3.2.4 *Differentiating-as-psychic-life-actualizing-becoming*

Becoming different as self-becoming in terms of actualizing his psychic life also implies that a child's dialoguing figures forth differently, indeed as carrying on a differentiated dialogue. Thus, a child himself must proceed to broaden the horizon of his own lifeworld by a differentiated use of his various potentialities for dialoguing. Hence, carrying on a dialogue, as embodying the differentiated ways of going out to and associating with life content, indeed requires an optimal actualization of his psychic life. Consequently, self-differentiating indicates a differentiation of [his] directedness-to, openness-for, [i.e., his] intentionality.

Differentiating as becoming via experiencing, willing, lived-experiencing knowing and behaving implies that a child enters the world with these various potentialities and that he actualize them in order to discover the world. These ways of *signifying*, as ways of actualizing the psychic life, are given with being-a-child and spring from childlike openness as a primordial given. Self-differentiation then places a child's given potentialities at his disposal so he can undertake his journey of discovery.

3.2.5 *Objectifying-as-psychic-life-actualizing-becoming*

Initially a child enters the world as someone who is still at *one* with himself. He does not yet know the other as other. Gradually a self-awareness unfolds as he, via self-differentiation and self-distancing, in exploring his world takes the other and himself into account more objectively.⁹⁵ Via objectifying a child arrives at knowledge of the other. He arrives at knowledge of his parents, his brothers, his peers, his play activities, homework, etc. as what they are and can appreciate them for their intrinsic meaning.

By means of language a child designates what he experiences and he acquires a grasp of the correlates of his experiencing. Ferreira⁹⁶ says, "The act of designating puts a child in a position to isolate, to identify, to analyze, to reason and to communicate." Then the pathic-perceptual horizon of the sensory ways of experiencing are exceeded and a child directs himself via language to a level of

knowing, anticipating, structuring, synthesizing, etc.; he then communicates with reality more conceptually.

With the help of language a child can verbalize his experiences and implement them in current and future situations that must remain reality. Indeed, authentic objectifying deprives one of one's personal feelings.

One's own becoming flourishes because in the objectifying word reality shows a relief that is paired with a child knowing that he *ca.*, that he *understands* and *grasps*, that he *knows*, that he *remembers*, etc.

Objectifying then also implies essence-recognition since it points to "noticing" essences and as soon as a child knows the essences of a particular landscape, there has been an authentic unlocking of reality and his own lifeworld becomes adequately enlarged not only quantitatively but also qualitatively.

Van der Stoep⁹⁷ states that objectifying is a precondition for the impartial judgment of particular structures of reality before which a person necessarily stands each day. There is selection and ordering and the normative also speaks strongly. Consequently, there will be a prominently relief of what is acceptable and unacceptable.⁹⁸ This also implies then that a child must be in a position to go beyond what he has experienced and to see and really clarify and determine the essential characteristics of it.

Ferreira⁹⁹ indicates that distancing and objectifying are actually possible on the basis of the anticipating tendencies that are co-given in experiencing. Thus, a child sees a *head*, but the unseen parts of a person's body parts are co-assumed in the act of viewing.

For Van der Stoep¹⁰⁰ objectifying is nothing else than the other side of valuating because to assign the object a place (value) requires a child to take a distance from the thing. For this, a distanced gnostic-cognitive attitude from himself, the other and the matter is necessary. Hence, affective stability is of particular importance because it pre-forms and accompanies such an attitude. According to Ferreira¹⁰¹ distancing in reality is the basis for objectifying. This

means that a child in his concerned being involved with a slice of reality must be able to distance himself from it, being an “objective” attitude attuned to isolating and identifying what is essentially unique to a particular matter or object.

3.2.6 Synthesis: Exploring-, emancipating-, distancing-, differentiating- and objectifying-as-experiencing-, willing-, lived-experiencing-, knowing- and behaving-becoming

From the beginning a child is attuned to wanting [willing] to act, become, explore, emancipate, distance, differentiate and objectify. In his willing he is directed to an aim he wants to reach by means of experiencing, willing, lived-experiencing, knowing and behaving, in terms of the various ways of realizing them and indeed he actualizes his becoming adult and as such he continually shows himself as a unique person.

In his being a person, gradually a refinement of his various ways of actualizing his psychic life sets in. Via differentiation a child continually actualizes his personal potentialities “more comprehensively”.

The educative contents that a child adds to his own lifeworld via the various ways of being (i.e., experiencing, willing, lived-experiencing, knowing and behaving) initially emerge as diffuse. Their refinement is brought about in the child’s differentiation of the ways of experiencing, willing, lived-experiencing, knowing and behaving. The possessed experiences that result from his personal signifying, that enrich his own lifeworld, also make him feel ready and in a position to want to disclose reality still further, to further differentiate himself knowingly, and distance himself to arrive at a further self-disclosure as well as world-disclosure.¹⁰²

The thriving of becoming via experiencing, willing, lived-experiencing, knowing and behaving thus figure forth as differentiating the ways of actualizing the psychic life along which there is a continual “horizontal” as well as “vertical” elevation in level of becoming. In differentiated directions that also are continuous elevations in level, the exploration of the world occurs horizontally by means of sensing when a child “steps up to” the

world and self-differentiates vertically by means of attending and he now lingers (by perceiving, imagining, fantasizing, thinking, actualizing intelligence, remembering, observing) with the landscape with which he has become involved by sensing and in this way he broadens his experiential horizon.

However, a child also continually remains committed to an adult's support with the aim of adequately becoming adult, a matter to now be considered.

4. SELF-ACTUALIZING BECOMING UNDER THE GUIDANCE OF AN ADULT

A child cannot realize his psychic life alone in a pedagogically adequate way and he is committed to the help and support of an adult. However, he can accept or reject this help and support because such acceptance does not merely occur automatically.

The accompaniment of the child is focused on supporting him in gradually setting aside and overcoming his helplessness; he must be accompanied to learn to know the demands of life. This accompaniment occurs in the form of three “sorts” of educating, i.e., *emotional, intellectual and normative educating*.¹⁰³

As far as the actualization of the psychic life of a child-in-education is concerned, the influence of the accompaniment by the adults must be seen in terms of realizing the structural relationships of the event of educating, i.e., the pedagogical relationship, sequence, activity and aim structures.¹⁰⁴

Bollinger¹⁰⁵ indicates that there is a *primordial trust* given with child-being—and it is a *primordial emotional being bonded* as a way of openness with a child, and Muller-Echard¹⁰⁶ refers to the “primordial lived-experiencing of a childlike yearning for loving interest”*, while Ter Horst¹⁰⁷ calls love the “most difficult pedagogical category”**.

* [oerbeleving van die kinderlijk verlangen naar liefdevolle belangstelling].

** [hardste pedagogische categorie].

From the beginning a child trusts that an adult will be ready to enter educative relationships with him and that the adult intends to care for him so that he can become what he ought to be.¹⁰⁸

Because the adult is independent, according to Langeveld¹⁰⁹ he must trust the child and the child must give him his trust because he cannot become independent on his own. For Langeveld, trust is a technical precondition for educating.

According to Landman and Gous¹¹⁰ a child must feel that he is welcome and that he *can* and must be helped and, therefore, he requires educating, a sphere of trust in which he is accepted by the educator as a person whose dignity is respected. Accepting can be described as an intention to care for.¹¹¹

From the beginning a child assumes a position of primordial trust on a pathic-affective level in his relationship to an educator, and indeed as a feeling ready to experience, will, lived-experience, know and behave. A relationship of trust, however, gradually takes form in one or another way: the trust can be stable or unstable and, accordingly it also will form an adequate or inadequate pre-formed field for actualizing his psychic life.

As a child either adequately or inadequately actualizes his psychic life in an a trusting way by exploring, emancipating distancing, differentiating and objectifying, at the same time, he signifies the adult's accompaniment in terms of these various ways and his own lifeworld becomes broadened to the extent that there is *meaning* for him in these ways of educating.

Consequently, the emotional atmosphere is very important in a trusting relationship and an educator must always see to it that a favorable educative climate will be created. A child experiences and lived-experiences the realization of the relationships in terms of their adequacy or inadequacy in accordance with the loving or loveless atmosphere the educators create.

Because bodiliness has such an important place in actualizing the psychic life, it is essentially important that a child continually experience and lived-experience that he is physically cared for

appropriately, that his biological needs are met (Langeveld). Because this provides stability and security, it stabilizes his emotionality.

A small child experiences a relationship of trust in terms of pampering, e.g., mainly on a senso-pathic level. This implies that he continually gives new meaning on the basis of his bodily-pathic experiencing. Because from the beginning he experiences a world, he also experiences his mother's loving contact, being fed by her, her nurturing, bathing, caressing, nursing, and gradually he discovers that he can "trust" her to care for him. He experiences through his seeing, feeling, tasting and hearing; also in his exploring he signifies the things that he encounters in the world. Langeveld¹¹² stresses that a secure child enters the world and encounters people and things ... "manipulates them and undergoes their way-of-being with openness and learns to know these way-of-being".*

Thus, where a child adequately explores-in-trust the actualization of his psychic life, his trust unfolds further and there is an elevation in its level from a senso-pathic to a pathic and then to an affective trust. Also, qualitatively there are then structural changes and trust becomes less impulsive and labile and more stable.

Also, a child must *loosen* himself to be able to trust. He must eventually loosen himself from his pathic trust in his parents and arrive at a more distanced trust that also will be carried by the gnostic-cognitive. Also he must obtain a "distance" from himself, others, matters and contents. As a child's trust becomes stabilized and his becoming flourishes, there also arises more and wider views and perspectives that, as such, activate the differentiation of the various potentialities of actualizing his psychic life and this adequate differentiation contributes to the further stabilization of self-confidence.

Since trust, on the highest level, is characterized by taking a distance from myself regarding my own subjective appropriation of the world and everything related to it, this implies that objectifying-

* [manipuleert er aan en ermee, ondergaat hun wyse-van-zijn met openheid en leert deze wyse-van-zijn kennen].

as-actualizing-the-psyche-life also must continually be appropriately actualized, otherwise a child remains caught up in his own pathically trusted prejudgments.

In addition, there must be a relationship of knowing [understanding]. According to Nel and Sonnekus¹¹³ this means that adults must have knowledge of the essence and destination of a child. A child asks for understanding from adults¹¹⁴ and Perquin¹¹⁵ says *love* is a precondition for this.

However, a child also wants to learn to know the adults and the realized relationship of knowing about the adults is a meaning-unlocking relationship for a child and accordingly is continually experienced and lived-experienced by him.

In the first place, a child is committed to the educator with whom he is in a knowing relationship for knowing (about) and unlocking the world (for him) and in this relationship he also continually experiences and lived-experiences that he does or doesn't know, understand or grasp.

The lived-experience of understanding, knowing, wanting-to-know, knowing-that-he-knows or doesn't know all are mainly gnostic-cognitive. An educator's explaining and discussing—in connection with his understanding of the child—will directly determine a child's exploring as actualizing his psychic life. For example, when an educator refuses to adequately answer a child's questions, this indeed restrains the child's exploring-as-a-knowing-way-of-becoming.

In his dependence on the knowing, understanding ways of educating, a child is also emancipated in regard to his knowing. In his distancing, as a knowing way of actualizing his psychic life, a child continually integrates the known, in terms of his possessed experiences, with his own lifeworld and correspondingly his world becomes ordered. Schematizing and systematizing have a particular place in this knowing, distancing actualization of his psychic life on his course to adulthood.

The relationship of understanding is also realized in terms of differentiating as a way of actualizing his psychic life and a child arrives at broader and deeper perspectives. This does not have to do with a quantity of knowledge as distancing but related areas of knowledge are now investigated and interrogated. A child's becoming adult flourishes because he continually differentiates himself, by knowing, to new perspectives.

In the educative relationships a child must also arrive at an objective differentiating in order to not merely become a *parrot*. In his knowing relationship to an educator a child must experience and lived-experience the educator and *himself* as *fellow travelers* in order to arrive at taking an objective, knowing position in actualizing his psychic life. Then he is also a thinker and creator of new ideas.

Because the effect of educating is reflected in the moments of behaving, a parent must continually evaluate childlike behaving in order to infer in what way a child's actualizing his psychic life realizes his becoming, and to acquire certainty that there is continual progression in accountable behaving, the progressive realization of behavioral norms, purposeful elevation in the level of behaving, increasing control over moving-as-behaving and in expressive behavior; expression of progressive regard for fellow persons, increased adequacy of integrating expressive behaving; increased adequacy of orienting habitual behaving and its gradual refinement.¹¹⁶

Hence, of particular importance is if a child knows the educator as a person who requires this actualizing of becoming as an adequate response to this task of self-actualization.

A child continually chooses and decides as a person.¹¹⁷ Hansen¹¹⁸ says: "Das Kind wil selbst wollen können. Es weiss was es will, wenn dieses wollen auch noch sehr schwank". A child does not yet know the demands of adulthood, although he also wants live them, and thus he is committed to normative accompaniment by which they give "dem Wollen des Kindes Ordnung und Richtung", according to Hansen.¹¹⁹ In this way an educator accompanies a child in actualizing his psychic life in an educative situation in such a way

that gradually a self-image will unfold as well as a clearly anticipated self-image.

Thus, a relationship of authority especially has in view a child's becoming independent. Therefore, Langeveld¹²⁰ says that authority is an unavoidably necessary precondition of educating.¹²¹

In particular an educator is confronted with the task of presenting demands [of adulthood] to a child in a sympathetic and accountable way so that he can explore them. This must be sympathetic because then trust is awakened in the child¹²² and he also discovers what is right and wrong and knows what is proper and improper, he discovers more independence and responsibility. An educator must be attuned to allowing a child to adequately understand life contents. Realizing the pedagogical relationship of authority thus has to do with recognizing, accepting and exercising authority.¹²³ Also, a child always yearns for sympathetic, authoritative guidance. In addition, an educator can only engage in educative activities and awaken trust in a child if he is able to guide with sympathetic authority.¹²⁴ According to Langeveld¹²⁵ identification provides the foundation for all authority. An educator identifies himself with the proper and a child identifies himself with an adult as one who represents the proper and therefore a child's recognizing authority is not a pure compulsion that he must undergo.¹²⁶ Adequate recognition of authority by a child means that he freely will listen, do and obey.

Thus, it is obvious that a child will clearly "hear" what an educator (as "sayer" of what is proper) says so that he can "understand" and thus obey it. This requires an adequate actualization by a child of his psychic life especially during the realization of the pedagogical relationship of authority. In particular, this has to do with *how* he experiences and lived-experiences the relationship of authority. He must feel ready with respect to the authority to be followed but he also must understand it. Therefore, he must have sufficient opportunity to adequately explore this authority in an open discussion about what is offered as proper. He must adequately distance himself to the demands of propriety on a gnostic-cognitive level and also arrive at an objective attitude towards them.

A child signifies authority as the normative but for an adequate appropriation in terms of a possessed experience to be integrated with his own lifeworld he also must understand the authority.

The realization of an authoritative relationship by a child then also always means actualizing his psychic life that can be penetrated in terms of the various modes of actualizing it.

Stable trust allows a child to feel prepared and ready to want to accept and discover authority but also to be able to do so. When a child adequately accepts authority this implies that he has adequately experienced the presented it and, via the resulting possessed experiences, has integrated it into his hierarchy of values on the basis of which he now can exercise himself, also in terms of self-disciplining.

The self-exercise of authority requires emotional stability but also prospers especially in terms of systematizing and ordering cognitive experiences and lived-experiences. To the extent that a child actualizes in an orderly way his psychic life, he will proceed to an orderly exercise of authority.

A child continually distances himself from “felt” authority judgments to more matter-of-fact, gnostic-cognitive judgments of authority that, as such also qualify as intellectual and reasonable as something meaningful to him.

However, in order to be able to become adult, the child’s horizon of authority also must continually become broader and extend itself over a wider spectrum. Thus, a child gradually differentiates among the various forms of authority and in actualizing his psychic life he arrives at knowing and recognizing educative authority, that of the school, church, community, state, etc. and authority becomes qualified for him as more refined and differentiated. A child must also be able to be objective about exercising authority and as a “faultfinder” he must distance the authority, objectively evaluate it and in doing this acquire a new perspective on exercising it.

5. SYNTHESIS

A child actualizes his psychic life *himself* and on his own initiative but under that accompaniment of an adult. Because he, as a person, wants to be and become someone, he also wants to discover life contents. An adult presents these life contents to a child so he will obtain an adequate grasp of them—as an ordered way of living.

Each pedagogically meaningful grasp of a child means an adequate broadening of his own lifeworld and this implies that he has appropriated the life contents to a sufficient degree.

As an initiative of relationships, a child himself continually establishes relationships with the world and through the *meanings* that he attributes to it during the actualization of his psychic life in terms of a dialogue, he continually broadens his experiential horizon. By actualizing his psychic life he thus broadens his lifeworld as the totality of his possessed experiences in their mutual coherencies and he continually shifts the horizon of what are familiar, certain, constant as the personal meanings that the life contents have for him.

This continual shifting of the boundaries of his own experiential horizon qualifies as adequate if the child's signifying of the life contents correlates appropriately with the meanings adults attribute to them, with the precondition that the child has at his disposal the necessary potentialities for attributing such meanings, that lie, as such, in his psychic life as a functioning totality in his being educatively situated.

The constituents of a childlike psychic life are the totality of personal potentialities at his disposal, i.e., all of his potentialities for becoming and learning; all of his potentialities for exploring, emancipating, distancing, differentiating and objectifying; all of his potentialities for experiencing, lived-experiencing, knowing and behaving; and all of his potentialities for sensing, attending, perceiving, imagining, fantasizing, thinking, actualizing his intelligence and observing.

When a child continually actualizes the potentialities of his psychic life he is a person-in-education and he becomes and learns. The structure of his potentialities for becoming adult, as a coherent

totality-in-function, is determined by hereditary, vital, affective, cognitive and normative moments and is continually influenced as a whole by the educative accompaniment a child receives from adults.

The totality of a child's possessed experiences, as a meaningfully interrelated coherency, is a result of the quality of self-actualizing his psychic life, as such, and of the quality of the (adult's) accompanying him to such self-actualizing.

Consequently, when a child does not actualize his psychic life adequately, the possibility of a restraint in becoming arises. Also, when there is reference to a child with problems in becoming adult, this does not primarily have to do with defects in his potentialities for becoming but with their inadequate actualization. Therefore, it is possible that each becoming child can be a child with problems in becoming; and he is such a child as soon as he does not actualize his psychic life as he should and on this basis he can be qualified as a child *restrained in becoming*.

In fact, being restrained in becoming means a *disharmony* in a child's self-actualization of his initiative to become, viewed in particular as a disharmony in the course of becoming; again, this implies a disharmony in his self-actualization of experiencing, willing, lived-experiencing, knowing and behaving all resulting in a disharmony in lived-experiencing, i.e., a labile affective and disordered cognitive lived-experiencing of meaning. This implies that possessed experiences then are defectively added to his experiential world that then provides a defective ground for integrating new possessed experiences into it.

The plurality of the events of actualizing the psychic life and becoming as well as the complex character of a child's psychic life (involving experiencing, willing, lived-experiencing, knowing and behaving) give rise to tensions by which restraints in becoming are manifested in a variety of possible problems in becoming.

The disturbed course of becoming is especially knowable when a child rejects particular forms of the adult lifeworld. This only means that a child is mostly in affective distress on the basis of which he cannot sufficiently understand and accept the meanings

the life has because he simply avoids them. In reality, the meanings of such a child become unreadable to his educator.

He usually responds to his educational distress with anxiety. Consequently, most researchers¹²⁷ also refer to one or more of the following symptoms of a child restrained in becoming: irresponsible, a-social, disobedient, brutal, destructive, cocky, hostile, jealous, intrusive, dishonest, unreliable, distrusting, inaccurate, impulsive, rowdy, attention getting, tells lies, steals, drug dependent, hot-tempered, resists rules and regulations, stubborn and clashes with peers, selfish, egocentric, boastful, refuses tasks, is lazy, shirks work, passive, tires easily, attention fluctuates, daydreams, preoccupied, poor awareness of norms, under-achieves in school, dropout, truant, poor future perspective, conspicuous clothing and hairstyle, restless, confused, lack of initiative, vindictive, withdrawn, eating disturbances, infantile, defective sense of reality, and a variety of symptoms of neuroses such as enuresis, encopresis, etc.

These symptoms are nothing more than indicators of the existence of a *gap* between a child's attained and attainable level of becoming and calls for an exploration and explanation of their essences and fundamental origins.

With respect to the essences of such a gap, this mostly amounts to feelings and thoughts of anxiety, uncertainty, insecurity, depression, aggression, rejection, loneliness, tension, inadequacy, being threatened, passive, insufficient Emotional lability usually is central.

In the following chapter, closer consideration is given to *what* a child's restraint in becoming adult within his problematic situation of educating implies.

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