

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 been carried out from which it is 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 describes 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 of their self-actualization, as well as their *accompanied*-actualization.

* Synopsis of: **Die sinsamehang tussen liggamlikheid en die psigiese lewensvoltagekking van die kind-in-opvoeding.** Unpublished M. Ed.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.]

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

- A human being exists primarily as lived bodiliness; thus, he/she *is* his/her body and his/her body is itself a subject.
- The body can also be experienced in situations as an object; thus, a human being *has* a body.
- A person continually transcends his/her body when he/she is in action and, thus, in entering a field of action ,he/she ‘forgets’ his/her body, as it were.
- A person’s body answers to a situation in which he/she finds him/herself because he/she is involved in the world and gains access to it through his/her body.
- A person experiences his/her bodiliness as resistance and as expression, and within this ambivalent relationship ,as most familiar and most foreign.
- Experiencing one’s body changes as a 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/she 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 gives sense to it.
- Movement and attitude are essences of bodiliness which 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, an opportunity to acquire an attitude is also missing”.

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

Thus, 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.

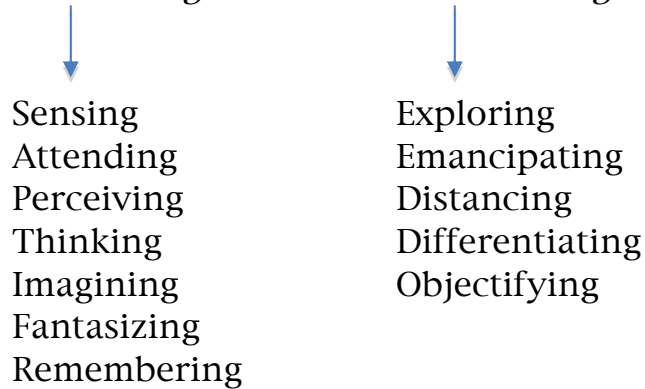
3. THE ACTUALIZATION OF THE PSYCHIC LIFE OF A CHILD-IN-EDUCATION

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/she experiences, i.e., what he/she experiences is invested with personal sense and meaning. In this

way, he/she builds up possessed experience for him/herself and he/she 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*.



Although a child participates in actualizing his/her psychic life, because he/she is a child-in-education, he/she is committed to the accompaniment of an adult and three ways of psychopedagogical 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 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/her psychic life and an adult, during his/her accompaniment, should continually interpret a child's movements and attitudes and evaluate them as expressions of the actualization of his/her 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/her psychic life and the aim of this section is to show, by means of examples, *how* a child can actualize *his/her* psychic life by moving *him/herself* 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 him/herself actualizes his/her learning and becoming (the ways in which his/her 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 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 he/she attains his/her first knowing through bodily activities such as hearing, seeing, touching, tasting, etc. A person, whether child or adult, always finds him/herself *bodily* in any learning situation, and inadequate bodily actualization (e.g., as the result of a headache or fatigue) will 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 enable a child to master the world. In exploring by grasping and playing he/she 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/she 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 he/she has not seen, heard, felt, etc. something, he/she cannot become aware of it. Because a child moves and assumes different attitudes, he/she continually becomes aware of new matters or new dimensions of the thing he/she 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/she can relatively easily gauge whether he/she senses something. Even a very small baby turns (moves) his/her head—with the associated changes in bodily attitude—when he/she 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 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 specific matter that he/she is unaware of these annoying (for others) little movements. An

educator also can relatively easily infer from a child's attitude if he/she 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 a moviegoer who is sitting on the edge of his/her seat with each muscle tense and watching with bulging eyes the murderer surprise his/her victim in the thriller on the silver screen.

- **Movement and attitude and childlike perceiving**

Because a child moves and assumes various bodily attitudes, his/her field of perception is broadened and he/she can realize a variety of perceptions. Certain sensory perception, such as touching, tasting and even seeing, can be impossible to actualize without carrying out bodily movements with the fingers, tongue and eyes. Also, a child can only adequately learn to know the object that he/she studies if he/she 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 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/her visual perceptions might allow him/her to proceed to touch an object and, from another viewpoint, look at it or perhaps even smell it. In this way, bodily movements continually accompany 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/she is studying.

Also, by observing a child's expressive bodily movements and attitudes, an adult can determine whether he/she perceives adequately. A child who attentively looks, listens, savors, sniffs, feels, etc. gives evidence of this in his/her bodily attitudes and movements. A child who looks around bored and putters with objects *looks very different* from a child who attentively perceives.

- **Movement and attitude and childlike thinking**

Through bodily movements a child contactss the surrounding reality. In this contact, he/she is continually confronted with problem situations that initiate thinking. When a moving child encounters an object or matter that he/she does not yet know, he/she begins to think about it, which immediately implicates abstracting, the use of concepts and ordering. Especially, a small child makes use of bodily movements to solve problems, e.g., by handling objects such as his/her bottle, a spoon, a toy, or by reaching for a desired object by movements such as stretching, crawling, walking, etc.

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

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

Educators often expect children to implement bodily movements and attitudes 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/her existing possessed experience that essentially is an act of remembering. At the same time, he/she must actualize 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/she is involved with actualizing the modalities of imagining and fantasizing since he/she is involved in exceeding reality, representing it and dealing with it creatively.

The types of bodily movement made and attitude assumed by a child in actualizing 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/her learning, and especially if he/she 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/she gradually masters the skills necessary for carrying out these tasks, and he/she integrates the knowledge that he/she thus acquires into his/her existing possessed experience so that later more complex actions, built up from various bodily movements, can be performed. Later he/she becomes so accomplished at carrying out these actions that they occur almost "automatically". He/she can then immediately carry out such an action (that he/she had learned in the past) when an appeal is made to him/her to do so in the present.

When a child executes such a practical task, once again an adult should interpret it as expressive behavior. By carefully observing a child during his/her exercising 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/she also must actualize 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/she must *become aware* of the oncoming ball, *pay attention* to it, *perceive* it, *think* about what kind of stroke he/she is going to use, *imagine* how he/she will do this, and *recall* from his/her 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 him/herself in his/her becoming, i.e., in bodily, pathic-affective and gnostic-cognitive ways of becoming. A small child initially enters his/her world non-distanced from it; child and world are one. To the extent that he/she arrives at an elevation in level [of becoming], as distancing, he/she steps outside of his/her bodiliness and, on the basis of his/her existence and self-consciousness, he/she can consider him/herself 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, 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/she actualizes his/her exploring. A small child will explore mainly on a senso-pathic and senso-gnostic level; this means he/she will especially explore his/her world by means of

bodily actions such as grabbing, touching, beholding, etc. As he/she progresses on his/her way to adulthood, he/she will increasingly explore the surrounding reality by thinking, comparing, analyzing, etc. and less frequently will make use of bodily actions in his/her 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/her control of it, must be kept in mind when evaluating the level on which he/she actualizes his/her exploring.

- **Movement and attitude and childlike emancipation**

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

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

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

A child's bodily attitude also gives evidence for determining the degree of independence that he/she possesses. A child who self-confidently does thing *him/herself* seems to be very different from one who lounges around with his/her head down, shoulders rounded and hands in his/her trouser pockets. However, a teenager's bodily attitude might sometimes be deceptive since he/she often tries to hide his/her 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 fact, he/she *will* not be insecure and dependent.

An adult should never lose sight that this child is still a *child* and in spite of his/her apparent independent attitude, he/she is still dependent on help and guidance. A younger child is not yet able to project outside of him/herself an image that differs from what he/she really is and, consequently, his/her bodily attitudes and movements are usually a good barometer for gauging the degree of independence he/she has 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, he/she cannot always remain bound to the concrete situation, he/she 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 him/herself from an active life, and he/she 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 definitely is 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/her becoming adult, he/she ought to increasingly give evidence that he/she distances him/herself bodily from things and adults in his/her world—that he/she literally *move* away from them.

A child’s expressive movements and attitudes provide a very good indication of the level on which he/she actualizes his/her distancing. Insecure and unconfident children literally cling to an 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/her cognitive becoming is

also inclined to remain closely bound to a concrete object, and he/she also learns more adequately when he/she is still with the object itself. However, to the extent that he/she has acquired language and can begin to talk *about* the object, distancing is progressively actualized.

- **Movement and attitude and childlike differentiating**

Gerhardt indicates that a child must first learn to differentiate him/herself from 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 him/herself and other persons and objects in the world, a degree of distancing between him/her and them has already set in. The actualization of differentiating by a child thus supports the actualization 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. To be able to differentiate among things, a child must have literally differentiated among his/her *movements* (even if this is done in thought) so that he/she can learn to know them as they are and in this way discover the unique nature of each one that he/she has differentiated from the others.

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

expression to his/her 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/she actualizes his/her objectifying. A child who continually lives in a close connectedness with things and others in his/her world, decidedly cannot yet have an objective attunement or disposition toward them. The further a child *moves* away from objects and others, the greater is the possibility that he/she 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, can be instrumental in the self-realization of the modes of actualization by a child-in-education is 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) [Emphases 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/her experiencing on the basis of and by means of his/her bodiliness is obvious. From his/her first moment of existence, a child is always in the world bodily and his/her 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 a 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/she *moves* to objects and people in his/her world.

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

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

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

A child's expressive movements and attitudes can give an indication of the level on which he/she actualizes his/her experiencing. For example, a younger child perhaps will realize his/her 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 he/she experiences. Rather, he/she 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 which is especially revealed in a child's openness and directedness to reality^(10:49). A child directs him/herself to reality, among other ways, by moving to it, touching it, etc.

** Willing is dynamic and is the foundation for a child taking his/her own initiative^(10:49). Very often he/she implements bodily movements and attitudes to actualize his/her own initiative. For example, when a small child wants to eagerly reach for a toy, he/she *will* move to it in to get it into his/her 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 a course and direction to the lived experiences that a child implements 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/her bodiliness. There are many children with bodily defects or deficiencies which 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/her willing is clearly reflected in his/her expressive movements and attitudes. Notice how a child who really doesn't want to go to school moves while there and how his/her 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/her 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/her and one way in which he/she 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 enable a child to come into touch with this something, but also to better learn to know the object or person, which will definitely contribute to his/her 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 which 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 is 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/her in his/her unique giving sense and meaning to the surrounding reality.

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

An adult also ought to be able to infer from a child's expressive behaviors if he/she (the child) perhaps does not lived experience the content that, in an adult's judgment, is objectionable, as very meaningful to him/her. In this context, compare some teenagers' movements and attitudes while listening to certain kinds of music, reading certain kinds of 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/she finds him/herself^(10:58). It has been shown repeatedly that a child directs him/herself 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/her knowing. and it has been indicated that his/her bodily movements are instrumental in actualizing his/her experiencing. By moving to and among the things and people in his/her world, a child 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/her way to adulthood his/her ‘playing’ relationship to surrounding reality gradually changes into a ‘working’ relationship to it. Bodily movements still are 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 psychopedagogical 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-reflexes.

** 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/her willing is of decisive importance here, he/she still *must* continually implement bodily movements 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). Many 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 great many integrated bodily movements such as those actions that make it possible to drive a car, type, play tennis, etc.

A child’s expressive behaviors show something about him/herself as well as the reality he/she 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 to obtain information about the level on which he/she actualizes his/her psychic life.

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

In the following, a brief explanation is given of the instrumental and expressive values of an adult’s bodily movements and attitudes in his/her accompanying a child to actualize his/her (the child’s) psychic life.

That the bodiliness of an adult is instrumental in his/her 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 he 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/her, an adult can actualize this type of accompaniment. A small child is especially dependent on this physical coddling, but as he/she progresses further on his/her way

to adulthood, he/she increasingly distances him.herself 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/she can very easily infer from an adult's behaviors whether he/she 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/her expressive behaviors that he/she really does not lovingly approach them.

- **Movement and attitude and cognitive accompaniment**

From a psychopedagogical 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/she moves to him/her and makes contact with him/her in intimate ways. By moving with a child, an adult can acquire a better insight into his/her lifeworld and, thus, understand him/her better. When an adult answers a child's questions, he/she 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/her, has little understanding of him/her and is not prepared to answer his/her 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 a child a spanking but rather by exemplifying particular things to him/her; through his/her example, an adult can impress

upon him/her 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/her behavior, he/she does not show that what he/she preaches is lived experienced as meaningful and, therefore, emulated. A father who walks with rounded shoulders and his hands in his pockets unsuccessfully scolds his/her son for assuming the same bodily attitude—a change in [bodily] 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 essences 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, 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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