

# CHAPTER III

## PERSONAL ACTUALIZATION BY ACTUALIZING THE PSYCHIC LIFE AND LEARNING

### 1. INTRODUCTION

A child's personal actualization does not occur haphazardly, or automatically. In the previous chapter, it is noted that an adult's **accompaniment [i.e., educating]**, and a child's **potentialities** are **preconditions** for personal actualization. However, these preconditions are no guarantee that this personal actualization will be **adequate**. The bottom line is that a child must get **involved** in this event him/herself. This implies that **he/she**, with adult accompaniment, must actualize his/her potentialities. In doing so, he/she **participates** in and **responds** to the educative event (accompaniment) initiated by adults and, as a result, personal actualization occurs. However, educating can only succeed if he/she **accepts** and **identifies** with it. Essentially, this means that he/she must take the initiative to follow an adult's educating and implement it in his/her own life. In this way, he/she becomes **individualized**, and gradually moves nearer to adulthood (See Sonnekus, 1984, pp 16-17). Thus, he/she is **co-responsible** for his/her becoming adult, and is not surrendered to educative, hereditary, or environmental influences. His/her **participation** in an educative event is the **core of personal actualization** and, therefore, psychopedagogy also directs itself to this aspect.

Consequently, psychopedagogy is especially interested in answering the question of the **ways** a child participates in his/her own personal actualization. According to Sonnekus, (1984, p 17) the answer is that he/she attributes **sense** and **meaning** to his/her being educated, and specifically to the **content** in terms of which it occurs. Since he/she can give positive (meaningful) and negative (meaningless) meaning, this implies that, for him/her, the educative content will be valuable, more valuable, less valuable, or even worthless (Sonnekus, 1984, p 18). The entire matter of attributing meaning is of extreme importance for personal actualization, since it determines **how** a child responds to being educated, **how** he/she

actualizes his/her potentialities and, thus, **how** he/she becomes adult.

Because of its importance, psychopedagogics gives additional attention to the question of the **ways** a child attributes meaning to reality. Here, it is answered that he/she **gives sense and meaning to educative content by actualizing his/her psychic life, and by learning** (Sonnekus). Actualizing them is a **unitary event by which sense and meaning are attributed to new content**. In this way, a child explores, conquers, and masters reality (Sonnekus and Ferreira, 1987, p 19) and he/she becomes increasingly more mobile with respect to it.

Even though actualizing the psychic life and learning are a unitary event, for the sake of greater clarity, in the following discussion they are treated separately. Here, it also is noted that learning is a **refined or specialized** focus on the psychic life.

## 2. ACTUALIZING THE PSYCHIC LIFE

Actualizing the psychic life requires a child's involvement in, participation in and acquaintance with the content of reality by which he/she implements his/her potentialities. Thus, he/she **moves** among and to the content that he/she confronts. Then he/she attributes sense and meaning to it (Sonnekus, 1984, p 8). Actualizing the psychic life implies that he/she is **actively** involved with and participates in the educative event which, thus, co-defines his/her personal actualization.

Actualizing the psychic life occurs because a child **experiences** and, in a **willed** way, **lived experiences** reality by attributing sense and meaning to it (Sonnekus and Ferreira, 1987, p 43). Thus, experiencing, willing, and lived experiencing are **essentials** of, or **modes of actualizing** the psychic life, as ways of participating in the content of reality, and in becoming adult. Although these modes are actualized as a totality or unity, for the sake of greater clarity, they are discussed separately.

### 2.1 Experiencing, as a mode of actualization

When a child **experiences**, he/she enters a relationship with reality. This implies a **going to**, an **involved reaching**, a first **familiarity with**, an **entering into**, and a **becoming acquainted** with the content of

education (reality) (Sonnekus, 1984, p 19). In this reaching reality, he/she experiences the nearness of what surrounds him/her. Through his/her experiences of feeling, seeing, tasting, smelling, and hearing, he/she becomes aware of his/her own presence, as well as that of others, and of things in the world (Sonnekus and Ferreira, 1987, p 46). In experiencing something as near, far, high, low, above, under, etc., he/she orients him/herself in space and, via sensorimotor experiencing, such as touching, feeling, grasping, he/she also comes to know about things, e.g., that they are cold, rough, smooth, large, small (Van Niekerk, 1976, p 87). His/her sense organs, thus, provide him/her with a means for experiencing reality, and for gradually learning to know it. In this light, Van Niekerk (1976, p 87) qualifies experiencing as an act which expands the lifeworld.

Since experiencing is moving to and reaching reality, a child's entire psychic life is set in motion by it (Sonnekus, 1973, p 109). Experiencing means encountering reality, being actively involved with its content, dealing with it, manipulating it, and more (Van Niekerk, 1976, p 87). Because he/she is in the world, of necessity, he/she experiences it. According to Hannah, (1975, p 15) he/she must endure reality and undergo it. In this way of moving to, reaching, and "enduring" reality, he/she comes to know it. Experiencing is directed to the **actual** givens of reality, i.e., to reality as what it is.

For example, both a toddler in a sandbox, and an 8th grader in a science class experience the reality they are involved in. This implies that they both reach out to the content, in the one case, the sand, and in the other science, that, at first, they are sensorily in touch with it, and then will handle and even endure it--the toddler, mainly physically, and the 8th grader, primarily intellectually. In this way, both gradually come to know sand, for the one, and science, for the other.

Hence, **experiencing is a continuous act or activity of turning to and reaching reality which leads to knowing it** (See Ferreira, 1973, p 32).

Experiencing and learning are closely related. Since experiencing is the basis for all knowing and, therefore, of all learning, it encompasses the different **modes of learning** (See later section). Without experiencing, a child cannot learn, and then no personal actualization and becoming adult can occur.

## 2.2 Willing, as a mode of actualization

A child must not be denied the right to be a child, but it is inappropriate if he/she should want to remain one. From the first moment of life, he/she has the task of becoming an adult. This task, which also is a task for the adults (as his/her educators), can be executed because he/she recognizes him/herself as someone who **will** become adult. From the beginning of his/her existence, there is a fruitful tension between what he/she is and what he/she ought to become (Sonnekus and Ferreira, 1987, p 50). Precisely because he/she is able to **will**, he/she can become adult (Van Niekerk, 1976, p 88). This wish or desire to become adult is observable in his/her behavior from an early age. A toddler who puts on dad's or mom's shoes, or who pretends that he/she is driving a car give clear evidence that he/she strives toward adulthood. The initiative to become adult is in his/her willing(ness), and this gives an adult an opportunity to attain this educative aim by educating him/her (Sonnekus and Ferreira, 1987, p 50).

According to Garbers, willing shows a three-fold structure, i.e., a **striving-**, a **choice-**, and a **decision-aspect**. He emphasizes its **direction-giving**, and **goal-setting** character, and describes it as the active striving toward attaining an aim or goal (Nel et al., 1965, p 413).

When a child wills, or doesn't want something, there are two matters at issue (See Sonnekus, 1984, p 19): The first involves making a **choice** among at least two alternatives, and this choice can be exercised positively or negatively. The second is a **decision**, which shows a deeper dimension, when a **resolution** or final decision is made. His/her **willful decision** is directly related to the **goal** he/she has in mind.

Consequently, when a child says: "**I want to play in the sand**" or "**I want to achieve well in science**", he/she sets a goal for him/herself. And although he/she has not yet reached it, he/she has initiated the activity by which he/she can. Such a willful decision directs him/her to his/her goal. The implication is that his/her will contributes greatly to achieving the aim of educating him/her (his/her own adulthood).

Therefore, **willing** is a way a child's intentionality manifests itself, and by which he/she initiates activity. This initiative is attuned to attaining a goal and, therefore, gives direction and points to his/her future (Sonnekus, 1975, p 10).

### 2.3 Lived experiencing, as a mode of actualization

By experiencing, a child becomes involved with reality and learns to know it. When several children are in the same situation, their experiencing of it is largely in agreement. However, each child must "**assimilate**" for him/herself the content of this situation and allow it to become part of his/her **possessed experience** (See below). This occurs because he/she **lived experiences** this content by giving it **sense and meaning**.

Because a child is in an educative situation, at least from a relatively early age, he/she is accompanied by adults in his/her search for meaning. By means of educating, the adults unlock this content they consider to be meaningful for his/her becoming adult. In his/her turn, a child lived experiences its meaningfulness by attributing **sense and meaning** to it, and his/her personal actualization then thrives on a higher level. Thus, the content of reality is not only experienced but, at the same time, is **lived experienced** (Sonnekus and Ferreira, 1987, p 52). This implies that sense and meaning are given to what is experience, and it acquires a personal flavor (Crous, 1979, p 35). Consequently, a child puts a **subjective** stamp on the content of educating and appropriates it for him/herself as more or less valuable. Hence, giving meaning is of extreme importance for personal actualization because it largely determines its course. The reason is that giving meaning is at the center of actualizing his/her psychic life and directs his/her participation in an educative event. Thus, lived experiencing essentially congeals what is experienced (See, Ferreira, 1973 p 44) because by giving meaning to it, the experienced content becomes "**spiritualized**" (Sonnekus and Ferreira, 1987, p 52) and integrated into a child's possessed experience.

From the above, lived experiencing is a **child's unique personal, subjective attitude or position toward reality** (See Sonnekus, 1968, p 23). By taking an attitude or position, he/she **evaluates** content of reality, and determines its **value** for him/her. In this way, he/she **gives sense and meaning** to reality. Essentially, lived experiencing determines **how** his/her psychic life is actualized, and how his/her

personal actualization will occur. Lived experiencing content as meaningful will **promote**, and lived experiencing meaninglessness will **impede** his/her personal actualization.

Since lived experiencing, as attributing sense and meaning is so important in actualizing one's psychic life, there now is an enquiry into the **ways** it occurs.

Lived experiencing is actualized by a child as a continuous stream (Pretorius, 1972, p 38) within which there are distinguishable aspects or moments, i.e., **pathic, affective**, or **emotional lived experiences, gnostic, cognitive, or knowing lived experience**, and **normative** or **meaning-giving lived experiences**. Although they are considered separately, they are actualized as a unity and continually intersect and influence each other (Sonnekus and Ferreira, 1987, p 54).

In chapter II, section 2 (Accompanying to personal actualization), it is noted that there is a direct correspondence among the ways an adult **accompanies** a child, and how he/she **lived experiences**. Thus, an adult's accompaniment must be affective, cognitive, and normative because these are precisely how a child lived experiences. How he/she lived experiences (gives meaning), an adult's accompaniment will be evident in his/her actions or **behaviors**. In turn, an adult gives meaning to a child's conduct (behaviors), and this is expressed in how he/she accompanies him/her. In this way, there is a continual interaction between the psychic life of an adult and that of a child. Consequently, an **educative relationship** comes into being, and an **educative event** is set in **motion**.

Although these three ways of lived experiencing are distinguishable, a child gives meaning in terms of their unifying reciprocal interrelationships. To understand more completely lived experiencing, as an **event of giving meaning**, each of these aspects is discussed separately.

### 2.3.1 Emotional lived experiencing

As far as emotional lived experience is concerned, there are distinctions among three levels, which also indicate a child's level of becoming. Sonnekus (1973, p 20) differentiates and describes the emotional aspect or moment of lived experiencing of a younger child as **pathic**, and that of an older child as **affective**. In this view,

the following levels of emotional lived experiencing are indicated (see Prinsloo, 1982, p 124; Sonnekus, 1968, p 62; Sonnekus, 1973, p 20-22; Sonnekus and Ferreira, 1987, p 54-57):

\* **Senso-pathic lived experiencing** is mainly focused on one's own body and is actualized on a concrete-sensory level. Examples are a child's bodily exploration of his/her world, where everything is touched, handled, tasted, and looked at. Bodily feelings, such as those acquired by being touched and physically pampered, are very prominent.

\* **Pathic lived experiencing** is a more distanced lived experiencing and points to a higher level of becoming. Also, a child distances him/herself from him/herself and his/her own body. More "concrete" feelings such as love, hate, aggression, and jealousy are shown.

\* **Affective lived experiencing** is actualized on yet a higher level. This appears in an older child, and indicates a stronger cognitive control, mastery, and constancy, as well as an increased sensitivity for values and norms. Affective lived experiencing is especially related to the higher feelings, such as the ethical, esthetic, moral, and religious, as well as feelings of justice, respect, bliss, hope, and faith. In other words, one's personal system of values is involved. On the other hand, these feelings are closely related to a person's life of values and are known as feelings-of-values. In addition, these are meaning giving feelings and, thus, are normative in nature (Sonnekus, 1973, p 21).

These three levels of feeling (emotions) are subject to three **qualifying structural forms**, i.e., **stability**, **lability**, and **impulsivity** (Sonnekus, 1973, p 21). A child's emotional state is largely determined by how he/she lived experiences an educative event. Through this lived experiencing he/she, on an emotional level, attributes sense and meaning to reality. Thus, a lived experiencing of stability on any of these three levels is **meaningful** for a child, and a lived experiencing of lability is less so, or even **meaningless**.

Especially a younger child is predominantly emotionally attuned to his/her world. On the lowest level of lived experiencing, a small child will actualize his/her senso-pathic lived experiencing preponderantly impulsively, alternating with lability, and gives evidence of breaking through to stability. To the degree that

his/her personal actualization occurs, there also will be an elevation in the level of his/her emotional lived experiencing, and its structure preponderantly assumes the character of stabilized affective lived experiencing (Sonnekus, 1973, p 22). Stability implies the emotional life shows more consistency, and that a child is more in control of it. A stable emotional lived experiencing indicates calmness, harmony, tranquility, confidence, security, etc. For a child, such lived experiencing is the basis of feeling certain, secure, and safe (Sonnekus, 1984, p 22). This gradual elevation in his/her emotional life is not achievable without educative and affective accompaniment (Sonnekus and Ferreira, 1987, p 55).

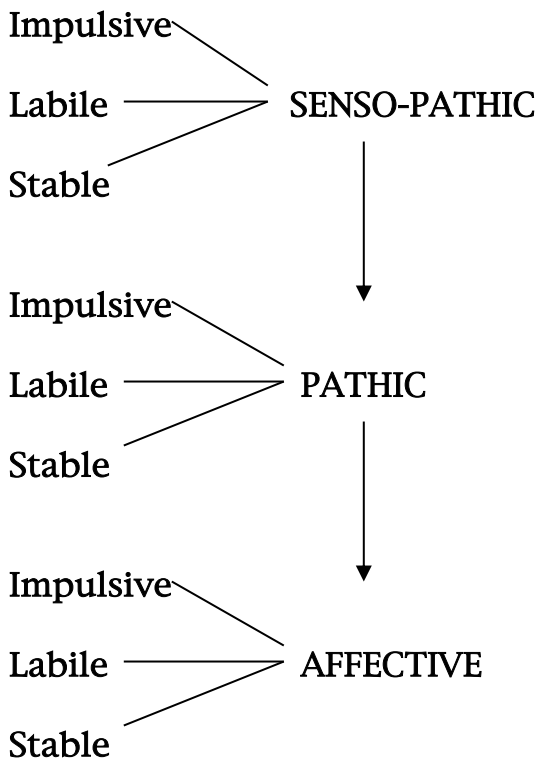
The possibility of labile and impulsive emotional lived experiencing always exists. Depending on a child's own attribution of meaning, and the nature of his/her affective educating, he/she can fall back to a labile or impulsive emotional attitude, and personal actualization can be restrained by this. His/her total involvement in his/her world rests on his/her affective state and, therefore, any confusion here will be detrimental to the entire range of his/her personal actualization.

Although emotional lived experiencing is actualized as a unity along with the other two ways of lived experiencing, as well as the other constituents of the psychic life, still the emotional clearly is the foundation for adequate personal actualization.

The following schematic representation is a depiction of the above:



## EMOTIONAL LIVED EXPERIENCING



### 2.3.2 Knowing lived experiencing

In contrast to emotional lived experiencing, which is more **subjective**, knowing lived experiencing is more distanced and **objective**, and is directed at **learning to knowing** reality as what it is. These two ways or moments of lived experiencing are always actualized as a unity. Because of its nature, the emotional life is the foundation for adequately actualizing one's knowing lived experiencing. Both interact directly, in the sense that a stable emotional lived experiencing is the base on which a child's knowing lived experiencing rests while, in its turn, knowing lived experiencing gives rise to order and control in his/her emotional life (Sonnekus and Ferreira, 1987, p 56). However, although emotional lived experiencing is the foundation for adequate knowing lived experiencing, and although knowing lived experiencing is a more distanced lived experiencing, the latter is not a higher but only **another kind** of lived experiencing, and they should be seen as two sides of the same coin.

As in the case of emotional lived experiencing there are distinctions among different levels of actualizing knowing, which also indicate a child's level of becoming. With respect to knowing lived experiencing, a distinction is made between **sensognostic/gnostic** lived experiencing of a younger child and **cognitive** lived experiencing of an older one (see Sonnekus and Ferreira, 1987, p 55; Sonnekus, 1973, p 23; Prinsloo, 1982, p 124). In this view, the following levels of knowing lived experiencing are indicated:

\* **Sensognostic** lived experiencing is largely directed to learning to know one's own body. This initial knowing is **intuitive and** occurs in **fortuitous** and **incidental** ways. Consequently, learning on this level is actualized in a **concrete** and **visual** way, and is still preponderantly **global-diffuse**.

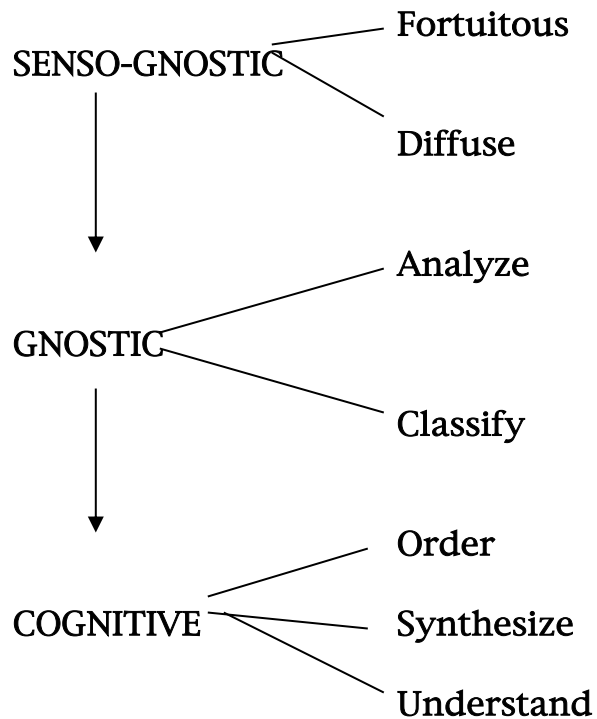
\* To the degree which a child's acquisition of speech and language progresses, distancing from a sensognostic to a **gnostic** level occurs. Language is a medium for thinking and intelligence and, thus, promotes his/her cognitive potentialities and, on the other hand, it is a medium for communicating, by which his/her contact with reality is furthered. When a child first has language at his/her disposal, he/she gradually distances him/herself from the concrete, and he/she can engage in **abstraction**, to a limited degree. Although his/her learning on this level is often still un-logical, unsystematic, and weakly ordered, he/she is already inclined to **analyze and synthesize**.

\* **Cognitive lived experiencing** is actualized on a still more distanced level, and mainly appears in an older child. He/she now has a command of language, by which he/she can engage in abstraction, and can name his/her concrete lived experiences. Cognitive lived experiencing implies that he/she is aware of, apprehends, knows, and understands. On this level, learning takes place in an abstract, comprehending, ordered, systematic, and logical way.

Through his/her knowing lived experiencing, a child is attuned to learn to know reality, and to appropriate its content for him/herself. This appropriation is possible because he/she attributes sense and meaning to reality on a cognitive level. Irrespective of the level on which his/her knowing lived experiences occur, the degree of ordering which he/she lived experiences will determine the degree of meaningfulness of this reality for him/her.

The structure of knowing lived experiencing is schematically represented as follows:

### KNOWING LIVED EXPERIENCING



#### 2.3.3 Normative (meaning giving) lived experiencing

Besides emotional and knowing lived experiencing, there is normative lived experiencing. These three ways also show mutual interconnections, which are considered shortly. Since educating clearly is a normative matter, this means that a child also must attribute sense and meaning to the educative norms presented to him/her. This implies that, according to the accompaniment and example of an adult, he/she will identify with these norms, assimilate them for him/herself, and eventually live in accordance with them. This means that a child should gradually increasingly live the norm-image of adulthood (Landman). However, normative lived experiencing implies more than merely identifying with the norms of a certain society. It is closely connected with the entire matter of giving meaning, since **all** attributions of sense and

meaning occur in terms of **norms** and **values** (Pretorius, 1972, p 44). Each lived experience, even emotional and knowing, is a lived experience of values and, thus, is normative. Consequently, the ways a child gives meaning are determined by the relationships among the three modes or moments of lived experiencing.

According to Sonnekus (1984, p 23), normative lived experiencing means that, as a child gradually emotionally and knowingly lived experiences being educated, he/she also begins to attribute normative and knowing **values** and meanings to it. To the degree that these values begin to take an **acceptable** form for him/her, and he/she begins to integrate and assimilate them into his/her possessed experience (see below), they become norms for him/her, and there is normative lived experiencing. In other words, a child continually assigns valuative and normative meanings to the content he/she deals with in being educated. Thus, emotional and knowing lived experiencing are merely two keys to giving normative meaning, which contains the core of his/her giving meaning to the content of his/her educating (Sonnekus, 1984, p 23).

From the above, normative lived experiencing is closely integrated with emotional and knowing lived experiencing. The lived experiencing of meaning (whether meaningful or meaningless) is determined by the **nature** of both the emotional and knowing moments. That is, if a child's affective lived experiencing is **stable**, and his/her cognitive lived experiencing is **ordered**, then this will give rise to a lived experience of **meaningfulness** (Crous, 1979, p 38). There is no doubt that there are relationships among the different modes of lived experiencing, and they are now considered.

### **2.3.4 The relationships among the different modes of lived experiencing**

Some of the relationships among the different modes are indicated in the preceding discussion. Since giving meaning is at the core of personal actualization and, thus, qualifies the entire event, this matter is reflected on more completely.

The fact that the different ways or moments of lived experiencing are actualized as a unity is repeatedly stressed. The preceding separate discussions of each of these ways are only distinctions made for the sake of greater clarity. Emotional, knowing, and normative lived experiencing are inseparably connected events

which always constitute a unity, as far as their state, content, and activity are concerned. Lived experiencing is **always** both emotional and knowing, and **never** one or the other, in an absolute sense; rather, there is a difference in quality, which implies that either emotional or knowing lived experiencing is dominant (See Pretorius, 1972, p 30-31). In this connection, Sonnekus (1968, p 92) also indicates that emotional and knowing lived experiencing arise on different levels of a child's becoming, and it is sometimes more emotional and sometimes more knowing; however, these are never separate moments of lived experiencing.

As for the mutual relationship between emotional and knowing lived experiencing (for further discussion see mainly Sonnekus, 1973, p 24-27), emotional lived experiencing is the **basis** for adequately actualizing knowing lived experiencing. Thus, it prepares the way, or is a preformed field for distancing to cognitive lived experiencing. Thus, the emotions **accompany** and, in doing so, determine the **quality** of knowing lived experiencing. This does not imply that the cognitive is a "**higher**" mode. It simply is **another way**, and these two modes are actualized on **adjacent** levels. For a child to **learn to know** his/her world requires that he/she be emotionally stabilized to such a degree that he/she can attain cognitive involvement. However, it is possible that his/her emotional lived experiencing is inadequately actualized, or is labile, or impulsive. In such a case, these labile emotions **flood** and **block** his/her knowing lived experiencing. The ideal is that he/she cognitively manage his/her feelings and control them. Only then can adequate learning occur.

There is a strong relationship between senso-pathic and senso-gnostic, between pathic and gnostic, and between affective and cognitive lived experiencing. Regarding learning, senso-gnostic accompanied by senso-pathic lived experiencing is mainly in the foreground with a toddler or school beginner, and is mostly directed to bodily knowledge, and knowledge of bodily relationships. To the degree that a child shows greater stability and order, an elevation in level occurs, so distancing arises in both senso-pathic and senso-gnostic lived experiencing and there is evidence of pathic and gnostic lived experiencing. This distancing especially appears because of a young child's developing **movements**, and **acquisition of language** (Sonnekus, 1973, p 25).

Gradually, an elevation in level again occurs, and a child simultaneously moves from the pathic and gnostic to the affective and cognitive levels. That is, this elevation in level occurs simultaneously and in parallel, and there is a mutual interaction between the senso-pathic and senso-gnostic, between the pathic and gnostic, and between the affective and cognitive.

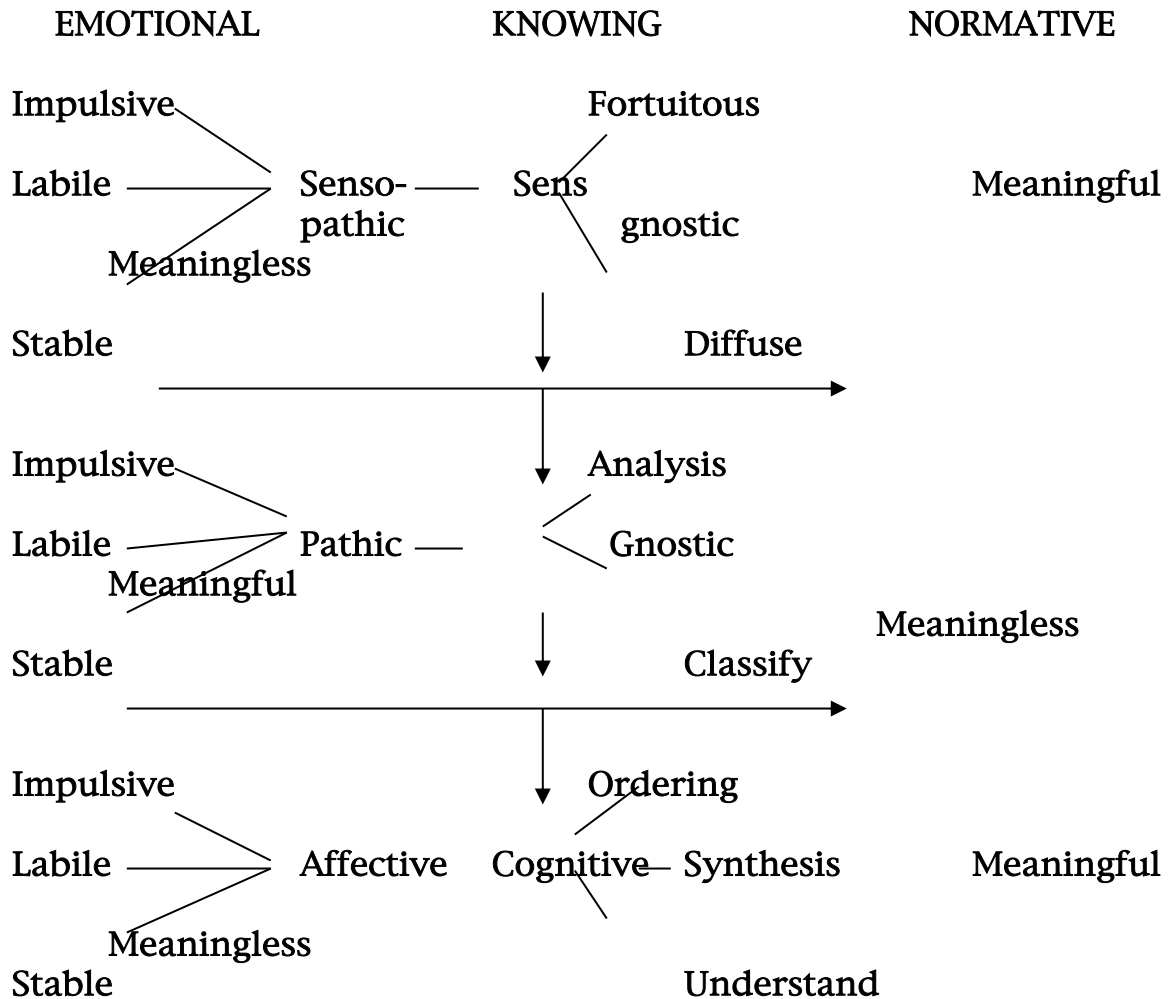
To the degree that a child arrives at greater **stability** in his/her pathic lived experiencing, to that degree **ordering** arises in his/her gnostic lived experiencing. The inverse is equally true because, in proportion to his/her becoming distanced, ordered, and controlled in his/her gnostic lived experiencing, to that degree he/she also will stabilize his/her pathic lived experiencing. It is obvious that the opposite also is true, i.e., that **lability** in pathic lived experiencing leads to **disorder**, and a **lack of control** in gnostic lived experiencing (Sonnekus, 1973, p 26).

From the above, affective, and cognitive lived experiencing are closely related. Distancing from a pathic and gnostic to an affective and cognitive level also occurs simultaneously, but the latter now shows a different structure because the degree of stability and ordering is greater. On this level of becoming, a puber and adolescent lived experience affective stability, as well as cognitive control and order. According to Sonnekus the greatest overlapping, correlation, and integration of affective and cognitive lived experiencing occur on this level, compared to any other previous time. However, falling back to a previous level is always possible depending on the degree of lability or lack of order which a child might lived experience.

As for normative (meaning giving) lived experiencing, it is closely integrated with emotional and knowing lived experiencing. Each is a lived experience of values and, thus, is normative. These two ways jointly impact and influence normative lived experiencing. Thus, a child lived experiences sense and meaning, and conjointly the normative, in accordance with the nature of his/her emotional and knowing lived experiencing. This implies that he/she will normatively lived experience content of reality as **meaningful** when he/she lived experiences emotional **stability** and knowing **orderliness**, and as meaningless when he/she lived experiences **labile** emotionality and cognitive **disorder**. In this light, **the nature of emotional lived experiencing (stable or labile) and the nature of knowing lived experiencing (ordered or disordered) determine the**

nature of normative lived experiencing (meaningful or meaningless).

These relationships are represented as follows:



From the above, it is evident why giving meaning is at the core of personal actualization. How **meaningful** or **meaningless** a child **lived experiences** his/her educating will largely determine the adequacy of his/her personal actualization and, thus, his/her becoming adult.

## 2.4 Behaving, as a mode of actualization

In the true sense of the word, **behaving** is not a **mode of actualizing** the psychic life alongside experiencing, willing, and lived experiencing. First, behaving is closely integrated with the other

modes. Essentially, experiencing, willing, and lived experiencing are **behaviors**. This solid relationship is deduced from the descriptions of each of these modes already given. Thus, **experiencing** is a continuous **act** or **activity** of turning to... **Willing** is a way **intentionality** manifests itself and, as such, **initiates** this **activity**... **Lived experiencing** is **taking** a subjective **attitude**... Behaving, thus, represents the **act** or **activity character** of these modes. As such, behaving is not viewed as a mode of actualization alongside the others since it is interwoven and **integrated** with them.

However, within a psychopedagogical context, behaving has a two-fold meaning. On the one hand, it represents the **activity character** of the different modes of actualization, and, on the other hand, it is the embodiment, **result**, or manifestation of this actualization (See Sonnekus, 1984, p 26). According to Botha, (1973, p 95) behaving is the embodiment of the dialogue carried on in a child's communication with reality, but it also is that moment in a child's psychic life which offers the possibility for the other modes of actualization to manifest themselves. Also, Bondesio (1977, p 95) views behaving as representing the total activity character of the psychic life, and as an outcome of it. Behaving as a **result** is discussed in the following chapter.

To understand behaving in its relationship with the modes of actualization, attention is paid to the close connection between behaving and **bodilines**, since it is only via one's body that behavior is expressed (See Bondesio, 1977, p 46; Botha, 1973, p 161; and Ras, 1981, p 151-152). According to Merleau-Ponty (See Sonnekus and Ferreira, 1987, p 62), human behaving finds expression in human **bodiliness** because a person directs him/herself bodily to his/her world. Behaving is expressive in different ways, and the following are distinguished (See Ras, 1981, p 98):

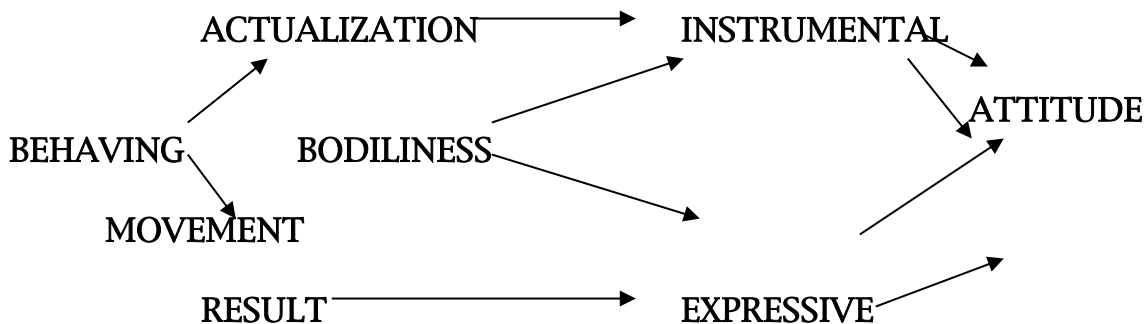
- \* goal-directed activities
- \* bodily expression, such as movements and attitudes.

Here **bodiliness** means body-subject (Bondesio, 1977, p 47; Botha, 1973, p 161; and Ras, 1981, p 2-3), or "**my body to which I have given meaning**" and, thus, it is my body as **lived**. Bodiliness is closely related to a person's **meaning giving** existence (See Kwant, 1962, p 21). The sense and meaning attributed to educating is closely interwoven with bodiliness (Sonnekus, 1984, p 24).



Bodiliness or corporeality is the **center**, or anchor point of his/her world, and from his/her own position in space, a child lived experiences things as high, low, near, far, right, left, etc. (See Sonnekus, 1973, p 18; Ras, 1981, p 152). The bodily essentials of **movement and attitude**, at the same time, are human **ways of behaving** which are **instrumental** and **expressive** (See Ras, 1981, p 66-71).

The following is a schematic representation of the above discussion:



Movement and attitude are instrumental in actualizing the different modes of the psychic life (experiencing, willing, and lived experiencing), and express this actualization. These two essentials of bodiliness continually interact. According to Ras, (1981, p 77) they are not actualized as separate entities, but always in connection with each other. During each movement, the body or body part adopts an attitude, and each attitude is preceded and followed by movement.

Especially in terms of the **instrumental** nature of attitude and movement as behaviors, there is a close connection with the modes of actualizing the psychic life (See Ras, 1981, p 124-136). Each of these modes applies movement and attitude as instruments, so to speak, to become actualized. Without this application, none is actualized. Without expanding on this matter any further, the modes of actualizing **experiencing, willing, and lived experiencing**, as **behaviors**, are manifested via **bodiliness** in **attitude and movement** and, in this way, the psychic life is actualized.

Thus, behaving is not viewed as a mode of actualization in the same way as experiencing, willing, and lived experiencing. However, in connection with bodiliness, it cannot be separated from them.

Behaving, as activity, is closely interwoven with the other modes of actualization, and especially along with the instrumental character of the bodily essentials (of attitude and movement), they make actualizing the psychic life possible.

## 2.5 The interconnections among the different modes of actualizing a child's psychic life

For greater clarity and understanding, the preceding discussions of the different modes of actualizing the psychic life are presented separately. However, as essentials of actualizing the psychic life, there are strong reciprocal interconnections among them. This is because the psychic life functions as a unity and, thus, personal actualization also is a unitary event.

To understand this unitary event, and because the sense and meaning of these essentials are found in the greater whole (see Sonnekus and Ferreira, 1987, p 68), the reciprocal relationships among them are briefly discussed.

### 2.5.1 The relationship between lived experiencing and willing

**Lived experiencing** and **willing**, are acts of intentionality, and because willing has an emotional aspect, it is closely connected with **emotional** lived experiencing, e.g., the nature of emotional lived experiencing influences the quality of willing (Van der Merwe, 1975, p 79). Since there are inseparable relationships among emotional, knowing, and normative (meaning-attributing) lived experiencing, the quality of willing, as qualified by emotional lived experiencing, is also co-determined by knowing and normative lived experiencing (Sonnekus, 1975, p 14). According to Van der Merwe (1975, pp 154-155), **emotional lived experiencing does not directly influence knowing lived experiencing--willing is the link**. That is, emotional lived experiencing is the background which determines the nature or quality of the act of willing. In this way, it determines its **strength** or "**willpower**". This implies that a **stable** emotional lived experiencing leads to a **strong** willing, and a labile emotionality does not.

Given the **initiating** and **direction-giving** functions of willing, the act of willing (i) **initiates**, or actualizes knowing lived experiencing, and determines, via emotional lived experiencing its (ii) **nature**, and (iii) **direction**. For example, a pupil who lived experiences stability in a

classroom is likely to show a strong willingness to know and, thus, direct him/herself cognitively to the learning content, and effectively learn it.

In summary, emotional lived experiencing **accompanies** willing, and determines its **quality** and **strength** and, in doing so, gives **direction** to knowing lived experiencing.

### 2.5.2 The relationship between willing and experiencing

Experiencing is the original way a child turns to reality, and this includes a **willed** movement to, an entering into and a concerned going out to the content of that reality. Thus, it is an **activity** by which a child directs him/herself to reality and comes to **know** it.

His/her experiencing is not aimless but is a consciously **willed** movement toward things. Thus, there is an extremely close relationship between willing and experiencing. Willing is initiating, direction-giving, deciding, and goal setting in nature, and it influences experiencing in its quality and directedness, as well as decisiveness (Sonnekus, 1975, p 14). It is via a child's willing that a direction and course are given to his/her experiencing to reach a goal. A child has the potentiality to experience what he/she **willingly** experiences and, as such, it is willfully chosen, and **future-directed** (Prinsloo, 1982, p 131). Willed experiencing, thus, means **actualizing** his/her psychic life, and the direction of this is determined by his/her will(ingness) (Sonnekus, 1973, p 156). Van der Merwe (1975, p 83) indicates that a weakly actualized willing(ness) leads to a **lethargic** experiencing, the **direction** of which is **distorted**.

In summary, willing influences experiencing in its **quality**, and especially in its **directedness**. Willing **accompanies** experiencing and **gives direction** to it to reach a **goal**.

### 2.5.3 The relationship between experiencing and lived experiencing

Because experiencing is an activity by which knowledge is attained, clearly, there is a connection between experiencing and **knowing** lived experiencing. However, since lived experiencing also is a matter of **attributing meaning**, there is a direct connection between experiencing and **normative** (meaning-giving) lived experiencing as well. What a child cognitively experiences are, at the same time,

normatively lived experience, in that he/she attributes meaning to it. In other words, the **implicit** sense of what is experienced is made **explicit** by lived experiencing it (Ferreira, 1973, p 43). Through lived experiencing, the sense of what is experienced is preserved (Sonnekus and Ferreira, 1987, p 52) in that it is "**congealed**" (Van der Stoep) and integrated into a child's possessed experience, as possessed knowledge. In this way, the **sense** which reality has is changed to personal **meaning** by a child lived experiencing it (Sonnekus and Ferreira, 1987, p 70). For a child-in-educating, the dividend from the sense-filled experienced content is the lasting **meaning** he/she has attributed to this content because his/her future experiencing is codefined by this change (Sonnekus, 1980, p 8).

From the above, child lived experiencing is the completion, refinement, and deepening of the **sense** of what is **experienced** (Ferreira, 1973, p 44). In other words, through lived experiencing, this **sense** of experiencing is elevated to a **meaning-for-him/her** and, thus, it is the **crowning** of experiencing (Sonnekus, 1975, p 16) because, by means of it, the **sense** of what he/she has experienced becomes **integrated** into his/her possessed experience as **meaning-for-him/her**.

#### 2.5.4 The interconnections among the modes of actualizing the psychic life

In the above discussions there is a portrayal the different modes of actualizing a child's psychic life, and some relationships among them have been indicated; however, because these connections are so important, this topic requires a separate discussion. It is important to understand that the connections in the psychic life provide a total picture of how it is actualized, and this total picture is much more than the sum of its parts (Sonnekus and Ferreira, 1987, p 66). For example, the sense and meaning of these modes of actualizing are found in the greater whole, and especially in the degree to which they are meaningful for actualizing a child's psychic life through **learning** and **becoming**.

Learning and becoming are inseparably interrelated. As a child learns, he/she **changes**. These changes should be in the direction of proper adulthood. Thus, the meaning of the psychic life of a child-

in-educating is that he/she becomes an adult (Sonnekus and Ferreira, 1987, p 68).

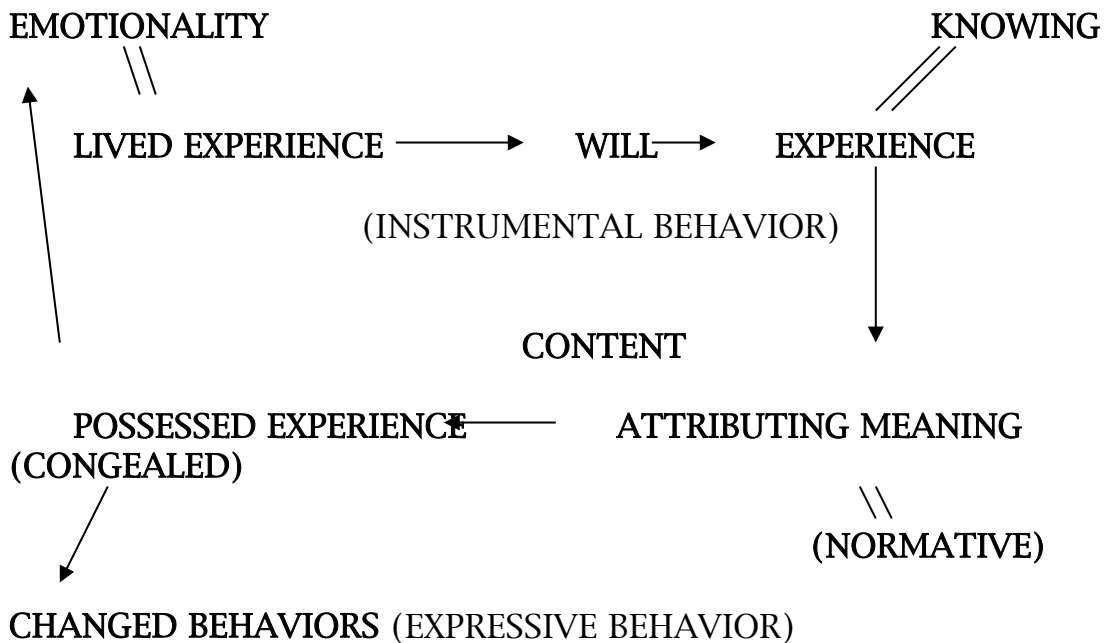
By way of a synthesis, emotional lived experiencing accompanies willing and determines its quality and strength. This makes a child ready to experience reality and cognitively lived experience it (Crous, 1979, p 44). Thus, emotional lived experiencing is the foundation for a strong willing(ness). If a child's emotional life is stable, his/her willing is strengthened, he/she chooses and decides more effectively, and indecisiveness is restrained. However, if his/her emotional life is characterized by tension, uncertainty, unrest, etc., his/her willing(ness) is weakened with serious implications for actualizing his/her becoming and learning (Sonnekus and Ferreira, 1987, p 69).

Thus, a stable emotional life makes him/her ready and directs him/her to a slice of reality to experience it. Consequently, he/she does not experience reality in an aimless, unorderly way because his/her willing provides direction and a course for him/her (See Sonnekus, 1975, p 14). In other words, willing accompanies experiencing and influences its quality. As he/she experiences reality, at the same time, he/she is lived experiencing it. He/she lived experiences what he/she experiences, and this implies that he/she attributes sense and meaning to reality. In this way, the sense of reality itself is promoted to personal meaning, via his/her lived experiencing. What is experienced, by his/her lived experiencing it as, e.g., beautiful, ugly, pleasant, unpleasant, meaningful, meaningless, valuable, worthless, all carry the stamp of his/her own unique understanding of the matter (Sonnekus and Ferreira, 1987, p 70). Thus, lived experiencing is the completion, refinement, and deepening of what is experienced (Sonnekus, 1975, p 15).

If a child effectively experiences reality and invests it with personal meaning, he/she learns to know it. Thus, the interactions among experiencing, willing and lived experiencing are **activities of learning to know** by which a child comes to know and master reality. Through this event, experiencing is congealed (Van der Stoep) and becomes possessed experience, as possessed knowledge (see Crous, 1979, p 44). The relationships among experiencing, willing, and lived experiencing, as a matter of personal

actualization, flow into and eventually become discernible in a child's behaviors.

Personal actualization, and the relationships among the different modes of actualization culminate mainly in a child's **attributing meaning** to the **content** of reality. These meanings become sedimented in possessed experience, and then are expressed in his/her changed behaviors as well as in determining his/her future emotional state. This matter is represented schematically as follows:



### 3. INTELLIGENCE AND ACTUALIZING THE PSYCHIC LIFE

In chapter 2, it is noted that intelligence is a potentiality, and function of a person-as-totality. Thus, it is a personal potentiality in terms of which a person, as **totality**, enters a relationship with his/her world. By this, he/she masters reality and sustains him/herself within it.

Consequently, Sonnekus (Nel, et al., 1965, p 311) views intelligence, within the totality of a person, as a power to break through the "**umwelt**" (i.e., surrounding reality). According to Vedder (1971, p 21-22), intelligence is a complicated and highly complex phenomenon which is primarily observable in the quality of the behavior of persons in new or unknown situations.

Thus, intelligence, in the first place, is a human potentiality and, therefore, is only **meaningful** if it is **actualized** (See Prinsloo, 1982, p 145). In this regard, actualizing intelligence is closely related to the total actualization of the psychic life. Although a potentiality, in and of itself, it is explicitly a potentiality to be actualized. As such, it lays the foundation for actualizing all personal potentialities and, thus, the psychic life. Consequently, intelligence is the cognitive **bedding** on which actualizing the psychic life occurs (See Prinsloo, 1982, p 149) and it also determines the level on which this happens.

On the other hand, because it is interwoven with the psychic life, it is by means of experiencing, willing and lived experiencing that intelligence itself becomes actualized. Thus, these modes, in their reciprocal relationships, are continually available for actualizing a child's intelligence. This connection between actualizing intelligence and actualizing his/her psychic life is described as follows (See Prinsloo, 1982, p 144-150):

Viewed against the background of **experiencing**, as mode of actualization, actualizing intelligence is one of the ways in which a child announces him/herself as someone who experiences. By experiencing, which is an active **turning to** and a **willed** movement toward reality, actualizing his/her intelligence is initiated and set in motion. Reaching or acquiring **knowledge** by experiencing also is largely attributed to the active functioning of intelligence. Actualizing experiencing-as-learning without also assuming that intelligence is actualized is unthinkable (Ferreira, 1973, p 80).

As mentioned, a child's experiencing of reality is not an aimless activity. **Willing**, by which experiencing is initiated and accompanied, also is **direction-giving** and **goal setting** with respect to it. However, without actualizing intelligence, willing does not become goal setting. Intelligence, as a **directive** power, directs willing in accomplishing a goal and, thus, intelligence actualization is goal setting and, with willing, is direction-giving. The level on which a goal is set is largely determined by intelligence. On the other hand, willing also initiates the actualization of intelligence and, therefore, determines the direction and goal of this actualization. Thus, there is a mutual influencing between actualizing willing and intelligence.

The nature of emotional lived experiencing determines the quality of willing. Depending on the strength of willing, a child's

potentialities (among others, intelligence) will be adequately actualized, or not (Prinsloo, 1982, p 146). A stable emotional lived experiencing creates a favorable climate within which intelligence can be adequately actualized, while lability leads to fluctuation in intellectual achievement and, thus, under achievement (See Sonnekus, 1973, p 86). In another way, intelligence actualization, as a cognitive potentiality, is of essential importance to emotional lived experiencing because it can regulate and control the emotions. Hence, there also is a close relationship between actualizing intelligence and **knowing** lived experiencing. As cognitive potentiality, intelligence determines the attainable level of cognitive lived experiencing. Thus, the relationship between intelligence and **normative (meaning-giving)** lived experiencing also is clear. Their point of intersection is that, via actualizing intelligence, a **system of values** is **ordered** in terms of which **sense** and **meaning** become possible (See Prinsloo, 1982, p 139).

From the above, actualized intelligence is the stratum on which the total psychic life is actualized. Thus, actualizing intelligence occurs by means of the different modes of actualizing the psychic life in their reciprocal relationships, by which intelligence then becomes observable and knowable.

#### 4. LEARNING AND ACTUALIZING THE PSYCHIC LIFE

In discussing the relationships among the different modes of actualization, it is noted that actualizing the psychic life and learning also are related. It is mentioned that the interactions among experiencing, willing, and lived experiencing are viewed as the **activity of learning** by which a child attains knowledge and control of reality.

Before these relationships are indicated, it first is noted what is meant by **learning**. The following are some essential aspects (See Sonnekus and Ferreira, 1987, p 99) of child learning:

Learning is:

- \* an original mode of living
- \* an expression of intentionality as directedness to and openness for reality
- \* rooted in a child's becoming-someone-him/herself
- \* a given human potentiality
- \* a personal attitude



- \* giving meaning to reality
- \* a phenomenon of becoming
- \* an act requiring a child's initiative

Learning is essentially a search for the sense and meaning of the content of reality (See Sonnekus, 1968, p 48). Following Ferreira (See Sonnekus and Ferreira, 1987, p 98-99) learning is **a child's personal attitude which is directed to exploring and conquering reality by attributing sense and meaning to it.** Landman (1983, p17) views learning as a person's involvement with reality around him/her. Therefore, he describes it as acquiring, mastering, and unfolding relationships to reality by means of (with the help of) modes of learning so they can be lived meaningfully.

Learning is always directed to the content of reality. For this reason, **content** is the first point of contact between learning and actualizing the psychic life. A child actualizes his/her psychic life in terms of content, and he/she learns content. In addition, just as does actualizing the psychic life, learning occurs by **attributing meaning.** Thus, learning and actualizing the psychic life are **the same**, in that they are two sides of the same activity, which is aimed at knowing and mastering the content of life reality by giving it sense and meaning (See Sonnekus, 1984, p 28).

Learning is actualized by different **modes.** The following are distinguished (See Sonnekus, 1968, p 61-88; Sonnekus, 1984, p 28; Sonnekus, 1973, p 76-87; Sonnekus and Ferreira, 1987, p 107-129):

- o Emotional or accompanying/sustaining modes of learning
  - \* Sensing
  - \* Attending
  
- o Knowing modes of learning
  - \* Perceiving
  - \* Thinking
  - \* Imagining and fantasizing
  - \* Remembering

These modes of learning are always actualized as a unity and with the psychic life. They are *particularized* forms of the ways the psychic life is actualized. By means of the modes of learning, a child becomes involved with reality, and by thus actualizing his/her psychic life, he/she gives meaning to it. Learning is directly

interwoven in the total actualization of a child's psychic life and in his/her ways of giving sense and meaning to content (Sonnekus, 1984, p 29).

To show the relationship between learning and actualizing the psychic life, the following is focused on what is meant by each of the modes of learning. The significance of learning, especially for a teaching situation, is discussed more completely in chapter V.

#### 4.1 Emotional or accompanying (sustaining) modes of learning

The activity of learning is not merely a cognitive matter. In discussing the different ways of lived experiencing, it is indicated that emotional life is the basis for adequately actualizing the cognitive, and these two ways of lived experiencing are different sides of the same activity.

Essentially, **sensing** and **attending** are not modes of learning by which knowledge is attained. They are more **subjective** and, thus, emotional in nature and, thus, a child's **emotional state** co-determines the quality of these modes of learning. This implies that especially the quality of sensing determines if a child lived experiences emotional stability or lability. And this emotional climate is the basis for and, hence, accompanies the further course of cognitive learning. Although the accompanying modes of learning do not themselves lead to knowledge, they can impede or promote the course of learning.

##### \* Sensing

Sensing is primarily emotional, and especially is manifested as a child senses the world in and through his/her sense organs (Van Niekerk, 1971, p81). It is the first **becoming aware** of and **concerned involvement** with content of reality. However, this does not mean he/she knows or understands this content. Sensing is essentially fore-knowing, which means he/she merely has a vague "**knowing**", and not yet real knowledge or understanding. On this level, "knowing" is still intuitive, vague, diffuse, and unstructured (Sonnekus and Ferreira, 1987, p 109). Through sensing, he/she cannot yet determine **what** the nature and essence of the content is, but only **that** there is content. At most, this is an **intuitive knowing** (See Sonnekus, 1973, p 130-131).

Sensing is actualized predominantly on an emotional level. That is, it primarily has an **emotional effect** on a child. For example, a child can sense and anticipate that a shadow or bent stick is snakelike. This might fill him/her with shock, fear, anxiety, tension, etc. or, if he/she is interested in snakes, this can lead to excitement, wonder, interest, etc. Thus, sensing, along with already existing possessed experience, largely determine the stability or lability of his/her emotional lived experiencing at a given moment. Sensing, itself, does not lead to knowing, but determines the **emotional state** which **initiates** the further course of learning, and which **accompanies** the cognitive modes of learning until the desired knowledge is gained.

### \* Attending

Where sensing is a **becoming aware** of, and a **concerned involvement** with the content, attending is an **active remaining aware** and **remaining involved** with it (Sonnekus, 1973, p 80). Van Niekerk (1971, p 21) views attending as an **activity of deliberately remaining-by** the content. From the above, a stable sensing is a precondition for attending, especially because such stability awakens a child's **willingness** to attend (See scheme in section 4.3). Through the dictates of his/her willing (which is direction-giving), attending becomes an **intention [decision] to learn** specific content. For this reason, attending does not occur automatically, but rather is always preceded by a willful decision. By attending, a child not only directs him/herself to the content but, in doing so, he/she also **unlocks or opens** him/herself to it (Sonnekus, 1973, p 81), and eventually makes it part of his/her possessed experience.

As mentioned, the modes of learning are actualized as a unity and, therefore, attending also cannot be actualized apart from the other modes. The moment a child begins to attend, the cognitive modes are [immediately] **directed** to the content. Something specific is in the **focal point** of attending, and the surrounding data temporarily **recede** into the background (Sonnekus and Ferreira, 1987, p 114). Thus, essentially, attending is a **selective** activity because a child puts "**into focus**" something specific from his/her total situation [of sensing], while all other particulars are left "**out of focus**". Since the cognitive modes of learning now become attuned to what is in focus, he/she can learn to know it.

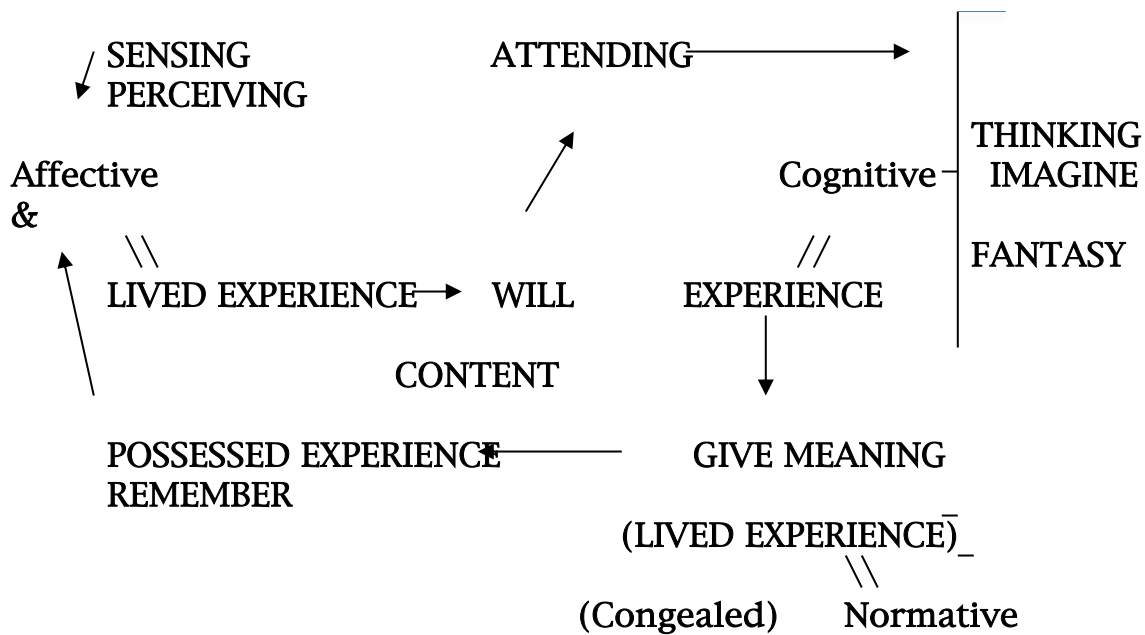
## 4.2 Knowing modes of learning

Because sensing and attending imply **becoming aware** and **remaining aware** of the content, and especially because they provide the emotional basis, the cognitive modes cannot be actualized without them. They accompany [e.g., sustsin] the cognitive modes on all levels of the course of learning (See Sonnekus and Ferreira, 1987, p 109). Thus, along with sensing and attending, the cognitive modes form the totality of the course of learning.

The cognitive modes of learning (perceiving, thinking, imagining and fantasizing, as well as remembering) are more **objective**, and are directed to **exposing** or unlocking the **essentials** of the learning content. Thus, by actualizing the cognitive modes, a child can **learn to know** the content. This also clearly expresses the relationship between learning and actualizing the psychic life. The relationships among experiencing, willing, and lived experiencing already are qualified as a totality of **activities of learning to know**. By learning, a child directs him/herself to, and encounters the essentials of the content. By means of the modes of learning, he/she turns him/herself to and reaches the content of reality, and eventually comes to know it (See the description of experiencing in section 2.1). In doing this, he/she experiences reality and by lived experiencing, he/she gives sense and meaning to it. It is obvious that learning and actualizing the psychic life cannot be separated. In fact, they merely represent *two perspectives on the same event*, and the differentiation is only for the sake of greater clarity because, indeed, learning is a specialized or particularized actualization of the psychic life. In chapter V, the cognitive modes of learning are more fully discussed, and their value for the practice of teaching is indicated.

#### **4.3 The relationships among the modes of learning and actualizing the psychic life**

The relationships among the modes of learning and the modes of actualizing the psychic life are schematically represented as follows:

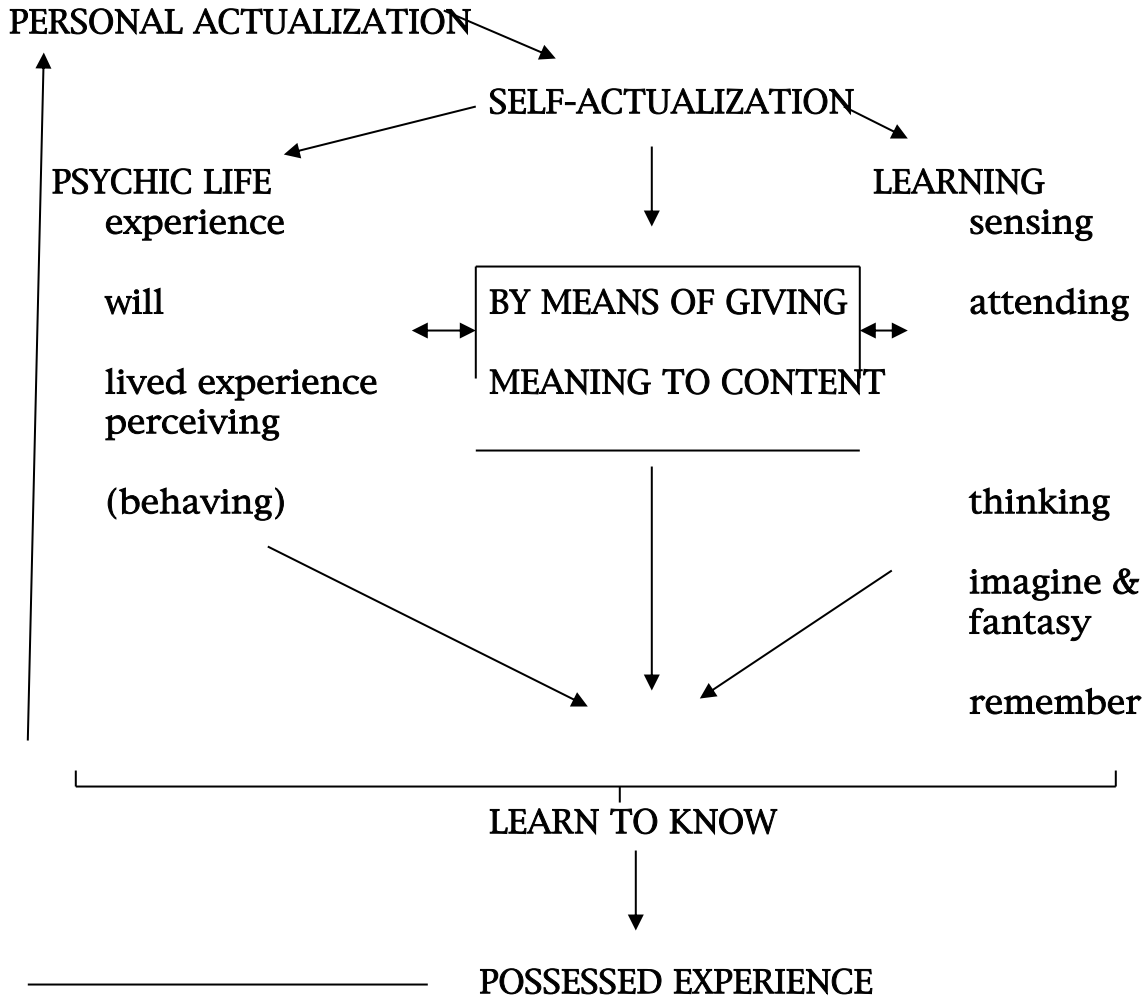


From the above, a child's **sensing** or first becoming aware of content, together with already existing relevant possessed experience, determine his/her **emotional state** (labial or stable). This emotional lived experiencing accompanies **willing**, and influences whether a child "will" decide if he/she is going to **attend** further to the content. By attending, an aspect of reality is focused on, and the **cognitive modes of learning** are directed to it. Through the cognitive modes of learning, he/she becomes involved with this content of reality, and he/she **experiences** them as in focus and, by **giving** them **meaning (lived experiencing)**, they are **remembered** and integrated into his/her existing **possessed experience**.

## 5. SUMMARY

The aim of this chapter is to show the role of a child in his/her personal actualization. A **child him/herself** plays the most important role in his/her becoming adult. He/she is not **surrendered** to the educating he/she receives from his/her parents and other adults. By **learning** and **actualizing his/her psychic life**, he/she **gives sense and meaning** to the educative event and eventually comports him/herself accordingly. By giving meaning to his/her situation, he/she determines the **norms** by which he/she will live. This fact presents an educator with a task. This task is not only to unlock subject content but also, through them, to guide a child to give sense and meaning to his/her world.

Finally, the two legs on which a child stands in participation in his/her personal actualization are represented schematically as follows:



## 6. REFERENCES

- Bondesio, J.M. 1977 Gedra as **psigopedagogiek** perspektief op die **wording van die breinbeskadigde kind**. Unpublished D.Ed. dissertation. University of Pretoria.
- Botha, T.R. 1973 Gedra as **psigopedagogiese** kategorie. In Sonnekus, M.C.H. (Ed.) **Psigopedagogiek: 'n inleidende oriëntering**. Stellenbosch: University Publishers and Booksellers.

Crous, S.F.M. 1979 **Pedoterapeutiese begeleiding van die affektief-versteurde kind**. Unpublished D.Ed. dissertation. University of Pretoria. **English translation:** [georgeyonge.net/node/10](http://georgeyonge.net/node/10)

Ferreira, G.V. 1973 Ervaar as psigopedagogiesek kategorie. **Pedagogiekstudies, No. 74**. University of Pretoria.

Hannah, C. 1975 Die betekenis van die beskouing oor ervaring vir die opbou van 'n didaktiese teorie. **Pedagogiekstudies, No. 79**. University of Pretoria. **English translation:** [.georgeyonge.net/node/105](http://georgeyonge.net/node/105)

Kwant, R.C. 1962 **De Fenomenologie van Merleau-Ponty**. Utrecht: Aula Boeken, Het Spectrum.

Landman, W.A. 1983 Leer, gesien vanuit fundamenteel-pedagogiese perspektief. **Suid-Afrikaanse Tydskrift vir Pedagogiek**, vol 3: no. 1. **English translation:** [georgeyonge.net/node/15](http://georgeyonge.net/node/15)

Nel, B.F., Sonnekus, M.C.H. and Garbers, J.G. 1965 **Grondslae van die psigologie**. Stellenbosch: University Publishers and Booksellers.

Pretorius, J.W.M. 1972 **Kinderlike belewing**. Johannesburg: Perskor. **English translation:** [georgeyonge.net/node/74](http://georgeyonge.net/node/74)

Prinsloo, H.M. 1982 **Die Sinsamehang tussen intelligensie-aktualisering en die psigiese lewe van die kind-in-opvoeding**. Unpublished D.Ed. dissertation. University of Pretoria.

Ras, B. 1981 **Die Sinsamehang tussen liggaamlikheid en die psigiese lewensvoltrekking van die kind-in-opvoeding**. Unpublished M.Ed. thesis. University of Pretoria. **English translation:** (summary) [georgeyonge.net/node/109](http://georgeyonge.net/node/109)

Sonnekus, M.C.H. 1968 **Die Leerwereld van die kind as beleweniswereld**. Stellenbosch: University Publishers and Booksellers.

Sonnekus, M.C.H. 1975 **Onderwyser, les en kind**. Stellenbosch: University Publishers and Booksellers.

Sonnekus, M.C.H. (Ed.) 1984 **Opvoeding en opvoedings-probleme tussen ouer en kind**. Pretoria: H.A.U.M. Opvoedkundige Uitgewers.

Sonnekus, M.C.H. 1980 **Die Psigiese lewe van die kind in die liggaamspedagogiese situasie**. Lecture given at the National Symposium for Elementary School Teachers at the University of Pretoria on April 10 & 11.

Sonnekus, M.C.H. (Ed.) 1973 **Psigopedagogiek: 'n inleidende oriëntering**. Stellenbosch: University Publishers and Booksellers.

Sonnekus, M.C.H. and Ferreira, G.V. 1987 **Die Psigiese lewe van die kind-in-opvoeding**. Stellenbosch: University Publishers and Booksellers.

Van der Merwe, C.A. 1975 Die kinderlike wilsverskynsel: 'n psigopedagogiese perspektief. **Pedagogiekstudies**, No. 82. University of Pretoria.

Van Niekerk, P.A. 1971 Aandagsfluktuasie as verskynsel by die **onderaktualisering van intensionality, met spesiale verwysing na die agterlike kind**. Unpublished D.Ed. dissertation. University of Pretoria.

Van Niekerk, P.A. 1976 Die **Problematiese opvoedings-gebeure**. Stellenbosch: University Publishers and Booksellers. **English translation:** [.georgeyonge.net/node/132](http://georgeyonge.net/node/132)

Vedder, R. 1971 **Kinderen met leer- en gedrags-moeilikheden**. Groningen: Wolters-Noordhoff.