

CHAPTER THREE

THE PEDAGOGICAL SIGNIFICANCE OF MOTHERLINESS IN CONTRAST TO MOTHERHOOD

1. INTRODUCTION

With reference to Chapter Two in which the birth-event is viewed phenomenologically, it is noted that the essences of it are not merely seen from a biological perspective, but also in the perspective of the total meaning of the birth-event, as a receiving, accepting event; now, a distinction is made between motherhood, as a purely biological-physical matter, and motherliness, as an intentional relationship of the accepting mother with her child. The concept *mother-li-ness* can be analyzed to give an indication of its meaning. The “*li*” refers to a comparison with a mother. The “*ness*” refers to the essence of the mother. Thus, *motherliness* literally means to be essentially like a mother. This does not express the idea of a comparison with a mother, as appearance, but to her authentic being-a-mother, in which the demand for motherliness comes forth in the presence of someone in need of care. If here there is mention of the manifestation of motherliness, the child in his/her childness is implied as a person to whom motherliness is shown. A mother is intentionally directed to her child-becoming adult, with whom she will, can, and ought to live in a space of *w-ness*. Through her loving turning to and accepting her child, she accepts him/her in his/her body-ness in this intimate life space with an eye to what he/she can and ought to become. In other words, as a mother, she accepts responsibility for her child as a becoming being to whom support must be given. As a mother, she is involved with her child’s becoming even before his/her birth, since during the period of expectation, she prepared herself physically and spiritually for the arrival of and caring for her newborn.¹ In being directed to her child’s body-ness, the mother encounters him/her also as spirituality because he/she is his/her body and his/her body makes him/her present as a person in time and space. In the life of the suckling, the bodily, social, and spiritual ways of being-there

cannot be separated from each other² and the mother-child relationship is the most fundamental component, which is the basis for the total becoming of the child.³ The harmful results of a deficiency in dedication, warmth, love, care, and turning to all are shown repeatedly⁴; they lead to pedagogical neglect.

Motherliness, as a way of designing an authentic-female world, is a particular way of being-in-the-world-with-a-child on whose behalf motherliness is shown. The norm-image of motherliness is lived for his/her sake. Motherliness is a form of Dasein, by which values are attributed to motherhood and, indeed, values of a specific nature, because through the loving, caring, turning-to-by-acceptance, the caring-being of the mother becomes meaningful, and motherhood becomes motherliness. As an educator of her child, as a cultivator of motherliness from the beginning, she is directed to the eventual independence of her child.⁵ As a woman demonstrating motherliness to her child, she is in her humanly worthy woman-ness, i.e., she answers the demands which are placed on her as a female being who is called upon to constitute motherliness. It is a genuinely womanly characteristic to be a personal, loving, caring presence, as being nurturing of her child who is becoming a person.⁶ This presence as caring, looking, caressing, listening and addressing as a motherly, accepting intentionality is briefly illuminated in the following sections.

2. MOTHERLINESS AS A CARING BEING-IN-THE-WORLD

The being-with of mother and her child in an intimate space of encounter in which the mother experiences and realizes her motherliness as she cares for her child is the primary situation of acceptance which pre-forms the authentically pedagogical. The mother's *decision* to care for her child, as a response to the appeal which he/she directs to her in his/her ontological need and helplessness and is her *acceptance of him/her in* this situation of need and helplessness. She is purposefully directed in her activities with her child to an educative aim, and she emphatically focuses her activities on attaining this educative aim⁷ even if she is unable to clearly formulate it. The caring space is, as a pedagogically pre-formed field, an activity-space. The child's relationship to his/her meaningful world is still in the acceptance phase of his/her life, and

thus is an affective relationship. The caring space, as activity space, thus is an affective-dynamic characteristic of the child-meaningful-world relationship for, and later *with* the child. Motherly care-because-of-love is a caring activity with the accepted child; it is activity-in-love; it is an original motherly involvement with the child, as Dasein, and indicates that the little child, in caring-because-of-love, is radically and inexorably dependent on his/her mother⁸ who lives motherliness. The latter expresses something entirely other and different from adequate provision for the necessities of life. To be able to become adult, the child requires, in his/her childness, the adulthood of his/her mother who, in loving caring, will accept him/her as becoming-adult, and provide loving support to him/her so that, by participating in the world and life, he/she can become what he/she ought to become. Caring because of love, and love as caring, cannot be separated in the intimate mother-child relationship as a space of we-ness. Constituting such a space of we-ness is fundamental for establishing additional world-relationships for which the purposefully established educative relationship is a necessary relationship for the future of the child. This caring love can be viewed as educative love. The connection between mother and child, and between father and child differ in the educative relationship. The mother stands uncompromisingly close to her child because she has physically given birth to him/her.⁹

Motherly care about her newborn involves caring which is carried by motherly love, which is a characteristic feature of female Dasein. When there is a lingering-with-the-child, this authentic caring makes the one who cares and the cared for present in a space of we-ness. In this caring space, as a pedagogically pre-formed field, the child experiences security because of being with his/her mother. This secure space fosters his/her becoming and open possibilities.¹⁰ In this caring space, the mother is a partner-in-love¹¹ with her child who she progressively and purposefully cares for pedagogically. This love is carried by a feeling of responsibility for the becoming child.¹² The child finds his/her security in the responsibility which his/her mother takes for him/her.¹³ Here childness, as individuality, is not dissolved by motherliness. That is, the mother cannot establish a world for her child, but she can help him/her in his/her own world constitution if they exist *for* each other in an

intimate relationship of we-ness. In his/her self-being with his/her mother, as self-being, in a space of we-ness, the child gradually discovers the sense of his/her self-being in a world of fellow persons which was *there* before he/she had come into-the-world. Motherly love is the secure space within which childlike self-being encounters his/her origin. Motherly love is the source of and precondition for illuminating the encounter. The encounter between mother and child in a space of we-ness can be phenomenologically illuminated in a look, a greeting, a word, a way of holding as expressions of unlocking a new world to which the child at birth only has very limited access, also to the world of we-ness. Without existential communication (existential encounter), the love of childlike and motherly Dasein, as a structural moment or category, can be doubted. The love of the mother must be an unselfish love.

The unconditional motherly love which is experienced as a being-called-to-and-a-being-claimed-by-a-belongingness of the mother by which she makes herself totally available to her child, is a phenomenological-ontological origin, i.e., a feature of motherliness, which is not further reducible.¹⁴ Only when being-a-mother is already an encountering, as existential communicating, is something such as motherly love possible. The mother is appealed to and claimed by her child, in that she belongs to him/her, and he/she belongs to her. When *her* child has bonded with her in such a way that, through her willingness to bond with him/her, she brings him/her “morally” closer, she decides to accept her obligation and consequently make herself accessible to her child in responsible ways. Through motherly love, the child’s self-being can flourish. If he/she is unloved, unacceptable, rejected without motherly love, he/she not only stagnates, but he/she shows clear signs that he/she becomes a *lesser person*, and there can be no mention of the pedagogical. Physically and spiritually, he/dhe degenerates instead of flourishing and progressively becoming a person. Whoever stands in love, stands in life,¹⁵ i.e., he/she exists, he/she is becoming-in-the-world with his/her love-demonstrating mother, who will create pedagogical situations for him/her.

Motherly love, as an expression of motherliness, involves the mother’s caring directedness to her child’s becoming, thus also to the situation essential for this becoming--the educative situation.

The dialogue which the mother carries on with her child, and their world of we-ness reflects her involvement as a provider of help for his/her becoming. Her own philosophy of life and world view, as well as her chosen values and the sense of her own existence necessarily must also be reflected¹⁶ in this dialogical relationship between mother, as a caring person, and her child with whom she lingers. If trust is experienced in this lingering-with, this establishes a trusting *nearness*, while distrust means estrangement and a disillusioned distancing from binding values and meanings. Impeding the motherly relationship, therefore, means impeding each possibility of meaning, and the eventual understanding of meaning by her child. That is, the child's meaning-experiencing and meaning-giving going out to the world become restrained. Motherly caring, as the embodiment of the moral demands of unselfish love, surrender, and acceptance are only possible through the "ex-centric" attitude of the mother in pedagogical situations toward herself and toward her child as a fellow being. That is, she can view *herself* as a woman and, in this educative situation, *disclose herself* as practicing *motherliness*. Such disclosing entails that she will, as a morally adult being, surrender (submit) herself to the demands which her motherhood and the appeal of her child present to her—the demand to establish meaningful pedagogical situations. If her response to this appeal is positive, then she has decided to show motherliness. This is an act of *turning to and trusting* as a fundamental human phenomenon which is chosen as a voluntary response¹⁷ because she can also reject motherliness. Then, however, establishing meaningful educative situations will not be possible. This choice requires insight into particular value areas and relationships, and the mother must be able to act according to this insight. Voluntarily, the space of security becomes a space of acceptance filled with motherly presence-in-trust with and for her child and is constituted as a genuinely human way of being-in-the-world. Providing a space of security to the child is making his/her world habitable as a dwelling. In this way, the child is recognized and respected in his/her childness as a way of being. This is a precondition for the childness of the child to appear. This appearing is a precondition for pedagogical situations by which he/she, as a trusting child, freely surrendered to (with various levels of awareness), is cared for by his/her mother with the aim of providing him/her with opportunities to lead his/her life to fulfill

his/her childlike being. The mother intervenes with particular aims to eventually realize the educative aim. In this secure space, as opportunity-for-something, trust is carried as a human characteristic of motherly involvement in the educative situation.¹⁸

A person is always aware of an original belongingness to each other. A child also wants to belong to someone, especially his/her parents. The child will allow him/herself to be appropriated by someone with which he/she wants to identify him/herself in trust, as an image for his/her wanting to be someone him/herself. He/she wants the *love* of his/her parents, especially his/her mother, as the person nearest to him/her in everyday life,¹⁹ because this means to stand in life, to exist, to become a human being.

The anthropological foundation which makes this trust-as-solidarity possible is motherly accessibility as an obligatory openness and an embracing acceptance. By turning herself to her child and making herself accessible, she voluntarily allows herself to be involved as a provider of help to a child in need of help, thus, to a child who must be involved in educative situations. Her pedagogical acceptance of her child also embraces his/her need for help and she shows herself to be willing to accept responsibility for and help her child until he/she can assume responsibility for him/herself; at this point, as an educator, she has become superfluous. Because the mother and her child are in a pedagogical situation (as a space of security and acceptance), as unequal co-founders of this human space, the mother accepts responsibility for her child's education; she decides to stand by him/her in his/her becoming adult by *allowing* him/her to carry all the responsibility he/she is able to assume, so that he/she can gradually become responsible for him/herself. Although initially she decides for-him/her because of her caring, this deciding must proceed to a deciding-with-him/her until he/she can decide for him/herself, and then can direct him/herself. His/her mother carries responsibility for his/her increasing stability, an increase in knowledge of values and norms, and a wanting to live accordingly.²⁰ This is her greatest educative task. Thus, a mother must not be overconcerned and deprive her child of his/her possibilities in life.²¹ The child must be granted opportunities to gradually and increasingly be able to decide for him/herself and even to make mistakes.

3. THE MOTHERLY CARESS

The motherly caress is a concrete intentional act by which she takes the child in and by the hand. It is an act which is realized only after the birth-event. Although before birth she is in physical unity with her child, with her caress, she can bring him/her closer to her as a bodily being as though he/she has been allocated to her. The motherly caress is also an intentional act by which she devotes her living presence to her child. In the caress, as a way of lingering-with, the give and take of being present as a bi-personal relationship of acceptance is intended and experienced, and all caressing establishes a pre-formed pedagogical field. The motherly caress addresses the childness of her little child because, with her caress, he/she can dwell in his/her body. At first, the newborn child, in his/her world-relationship, is aware of his/her body and immediately surrounding world, such as his/her little cradle, stroller, and being in his/her mother's arms. This unknown world gradually becomes a dependable world through the motherly caress which, as a directedness of the mother to the world, is for her baby an approach to the world with its pedagogical situations. An uncertain handling of her baby by an inexperienced mother can make the little child restless. A little child will also cry if held by a stranger, since he/she no longer experiences the security which the familiarity of his/her mother's arms and caresses offer. The caress is an embodiment of an immediate *pathic communication*, as a capturing of both mother and little child in their involvement in the love-as-caring situation as a precondition for genuine pedagogical situations. The mother who caresses makes herself available in the tips of her fingers, in her own body-ness which is always present in each situational design and making-present, and is a precondition for being-with. A restrained child, with his/her body-ness, as motive for a situation of being-with, is genuinely present at the *place of the caress*.²² When a mother caresses her child, she creates a mother-child-relationship as a pedagogically pre-formed field. She confirms the fact of his/her being-there with her touch. This involves motherly body-ness as perceiving her child-as-body-ness, as someone who is there in the world with and by her, and who, in her nearness, as security, must live with her. Thus, as an adult, she must help her child to live through handling him/her, through

living with him/her as a person, through understanding him/her and to feel, think, and will with him/her. In this way, as a mother, she learns to know him/her and, for her, he/she is a fellow person because they are actively living together in a dialogical world as thriving, progressing response which the mother has made to his/her appeal by caressing her child in his/her earliest pathic being-there: the pedagogical relationship of understanding becomes possible. In other words, she presents herself through her caressing activity in a meaningful, meaning establishing and completely available way for her child who continually and progressively stands open to reality. and whose task it is to increasingly give meaning to this reality. A mother cannot be involved with something else if she really wants to caress her child—it is an act which requires her complete attention. In his/her giving meaning to the world, the little child, as body-ness, already and continually is involved in figuring forth his/her humanness as a person within the complete safety of his/her accepting mother, and through her co-designing, she leads him/her in designing his/her world. Compare here the nervous activity of a stranger who lets the little child cry, and the cessation of the fit of crying as soon as he/she is again held in “familiar” arms. This cry is not a reflex, but it is a way of carrying on a dialogue and is a pathic (affective) appeal to restore security. In the motherly caress-as-appeal for a dialogical design of the world this in no sense is a “response” of childlike body-ness to a motherly caress as a physical “stimulus”. This involves a child-as-person who bodily *answers* to the meaning of her caress as a direct participation in his/her way of being.

The motherly accepting caress, as perceiving (observing), as a way of being human, is a situational embodiment of accessibility-in-trust and eventually leads to realizing the pedagogical relationship of trust. This caress, as observing, is to be understood ontologically as an expression of the way in which the mother herself is, i.e., a co-constituter, an applier to the childness of her child, and makes the pedagogical relationship of understanding possible. In this way, mother and child are present with each other as partners in a genuinely mutual understanding, as a belonging way of being by and with each other. Through the mother’s accepting caress, as being accessible to her child, there is already possible participation in primordial givens of being human, such as loneliness and being

near, need and help, tranquility and unrest, victory and defeat of one's own actions, security, joy, tenderness and the loss of tenderness. Therefore, there is a reason for the child crying; he/she doesn't cry without a reason. Again, for the mother, the childness of her child, in his/her self-evident fullness, is made present through her caress-as-perceiving, and the pedagogical relationship of understanding begins to flourish. The mother is understandingly involved with her child as a participant who understands the childness of her child. She understands her child as a fellow needing support, and as an appeal directed to giving support. Co-being with an accepting mother is the existential ground for each possible understanding, thus, also for a pedagogical relationship of knowing, as a relationship of understanding. As a childlike co-being, for his/her mother, her child is an invitation to encounter-in-trust, to engagement, as an existential matter.²³ The relationship of understanding between mother and child is possible through the mother's acceptance, and is an essential constituent of the educative situation. Motherly love directed to her child promotes his becoming.²⁴ Motherly love is the first example of love. It is not blind to desire, but is a *seeing*, discovering, creating. This now ushers in the motherly look as a mode of motherly acceptance, and is an additional precondition for the appearance of the pedagogical.

4. THE MOTHERLY LOOK

The motherly look, as seeing, looking, and viewing is not an isolated receiving and taking in light-stimuli originating from her child as a facticity. Each perception, indeed, is possible through the fact that a mother in her body-ness can perceive with her eyes. However, this is no mechanism or neurological process which proceeds according to cause and effect in physical time, but an attentive looking at, an observing of, and a regarding of her child in which she sees him/her as a childlike fellow being who needs her. The mother for whom the birth-event ended so fittingly wants to see her child as quickly as possible. With her look, she sees him/her in his/her body-ness. As a viewer, he/she is present in particular ways in her design the world. Viewing-as-perceiving her child as fellow being is realized as engagement through her body-ness, especially in her way of viewing. She does not look quickly, but remains looking. The motherly gliding look, as pathic, is a looking past herself

directed to her child, and she anchors herself by him/her and, thus, a relationship with him/her becomes possible. This being-directed to her child, as an ontic anchoring with her look, allows her to be connected with him/her and, hence, is an act of constituting participants and, thus, accepting a being-with; this is a pedagogically pre-formed field. Participating, as being-with, as ontological solidarity, is not the same as when someone is together with an object, as *thing*, in a qualityless space, but is to really be in a shared anthropological space in which the mother, as adult person, views her child as a childlike *partner* who must progressively acquire his/her humanity, and this cannot be done without her providing support. In this participating-with-looking situation, the mother is in a unique meaning-world-relationship with her child. The motherliness of the mother can be fulfilled in such a situation; in her motherly looking, she not only encounters her observable child, but also herself as a looking mother; through her looking, her child becomes an educand, and she becomes an educator. For her, her motherliness also acquires sense and meaning through the concrete intentional act of looking at her child. In this way, she sees herself as mother of her child and, thus, she can answer the appeal which her child and his/her childness direct to her, as a provider of support.

The child has need for a motherly mother who will *look* after him/her, will *look* to him/her, will care for him/her, and through her look will also lead him/her with respect to the moral. Her eyes can indicate to him/her, as a little child who does not understand long discourses, the difference between right and wrong, as well as good and bad. Does not the little child who has learned to speak frequently ask, "Look here mama"? The motherly look is a moral engagement through her eyes, and her presence is offered as a dialogue in a mother-child relationship within an educative space, as a normative space.

By her motherly look, her child is elevated to a partner. That is, she acceptingly sees him/her as a fellow being. She also is looked at by her child and, thus, this situation of accepting-through-looking becomes a dialogical situation open to the future. At first, the little child looks at everything, while his/her mother carries him/her around. By looking, he/she makes the world his/her own. He/she

wants to look. He/she also looks at his/her mother. Through his/her looking at everything, he/she experiences his/her openness. He/she cannot look enough. However, without his/her mother's explanations, he/she cannot give meaning to the *things* he/she sees and experience their meaning. By the child looking at the world, he/she experiences his/her being-in-the-world. Through his/her look, he/she is by things, near, and with them. His/her look is a fruitful, innocent look. At first, he/she does not yet understand. He/she sees what it is, and experiences *that* it is. Through his/her encounter with the being-there of things, his/her own being-there becomes progressively clearer to him/her. But through encountering his/her mother, in the first place, and other persons, his/her human being-there becomes even clearer to him/her. The I-thou experience, as an I-thou union (relationship) is also always something new in a child's becoming humanized. A child plays him/herself *into* his/her world. One of the first games is hide-and-seek, when his/her mother just turns her face away from him/her and then suddenly looks into his/her eyes again, a game of searching and finding—exemplary of the encounter between mother and child and later, when the child begins the game him/herself, it is exemplary of his/her own self-becoming which is acquired through personal encounters. The look makes the eyes the place of contact for an encounter.²⁵ It is the mother, as the comprehensive other, who first accepts and initiates an interpersonal relationship; she establishes a relationship of intimacy which is fundamental for any further relationship in the world of the child of which the educative relationship is essential for him/her to become progressively more human. The child experiences this look of the mother as security: therefore, his/her restlessness becomes calmer if she turns her face toward him/her. This participatory situation within which mother and child look at each other is evident in the mother smiling at her child and her looking motherly at her child's smiling and laughing; thus, the pedagogical relationship of trust flourishes.

The child's first smile is viewed as the expression of his/her humanness in the co-experiencing encounter with the other as a co-being, especially with his/her mother. By laughing with his/her mother, the child is called from his vital solitariness, and he/she shows a first real contact, as openness for his/her fellow persons.

With her child's first smile, the mother is assured of her child's openness, and that he/she is on the way to and involved in becoming human. Buytendijk says this is an expression of his/her *evolving humanness*. This also can be an expression of a child's experience of security. In the first years, when he/she shows him/herself as a smiling and laughing accessible person, he/she moves him/herself to optically participate in the timeless being of a situation of security.²⁶ That is, a situation of security is not a being-with which can be switched on or off beginning with one minute and ending with another. It is a timeless really experienced being-with of which its real beginning cannot be decided by clock time. Therefore, the mother cannot engage herself in a totally engaging relationship with her child if, e.g., she hurriedly is on the way to an appointment, and her child has a need for something. In such a moment, she cannot answer her little child's appeal through genuinely motherly turning-to him/her as presence. Repeatedly unanswered appeals also then eventually lead to pedagogical neglect. The being-there of the mother who would contribute to such a *duration* of being-with is deficient, and the possibility for a situation of giving pedagogical support deteriorates, especially for the preschool child. A little child cannot wait.²⁷

The mother is the support-giving person in this mother-child-relationship, and she appeals to the childness of her child through a motherly turning-to-as-accepting in her dealings with him/her, and especially through her motherly looking at her child, as looking with an understanding attitude. Through motherly *exemplifications*, gradually the meaningful becomes visible to him/her, and through his/her childlike emulations, the meaningful gradually becomes enlivened, i.e., new life figures forth.²⁸ Consequently, the child builds up meaningful-world-relationships. Accompanying each adequately meaningful-world-relationship which is established is a feeling of satisfaction because of turning-to—here a child turns him/herself as a person to his/her world. This is an expression of a continually progressive opening of him/herself in trust and standing open to the world. This is a realization of his/her own being human becoming clearer. The child's experience of *unity with his/her mother*, as experiencing solidarity, becomes an experience of *unity with the world* through motherly handling-of-him/her-in-trust. The bonding-in-love-and-acceptance with his/her mother,

and his/her experience of satisfaction as a bodily-transcending way of being, make it possible for the child to adequately bond with the world. This is a precondition for designing his/her own world by which he/she finds him/herself and his/her place-in-the-world. With the first smile of her child, a mother finds a more concrete, easily identifiable response from her child in the ontic-dialogical mother-child relationship. A child constitutes him/herself as a responding person by his/her smile and laugh. The genuine smile and laugh, as open, immediate, sudden announcements appearing on his/her face, are experiences of being accepted. A child laughs with his/her mother, who is the first with him/her from birth, as a laughing co-being because she is present as a confirming, accepting co-being, and is attuned to being-with. The laugh is an externalization which has no need of a linguistic form as such. Only when a child, by smiling and laughing, answers in adequate ways the motherly appeal to participate in the world, does he/she allow his/her childness of being a child, as a way of being human, as his/her own humanness, to figure forth.²⁹ For the mother, this is a response to the appeal she has directed to her child from his/her birth through her caring, pampering dealing with him/her in love and acceptance. It is the joyful-giving response which the mother had expected in the dialogical conversation within which she, as adult person, had talked to the child from birth and which superficially seemed to be a one-sided dialogue. In addition, it is an appeal to his/her mother to enter further dialogue as appealing to and answering each other in openness, and this makes the establishment and thriving of the educative relationships possible.

5. MOTHERLY LISTENING-TO

Initially, the child's going out to the world is limited to his/her sense organs in his/her earliest bodily situation and, therefore, the motherly caress is such a fundamental means of encounter between child and mother, and child and world via the motherly caress. The child does not yet perceive his/her mother's presence as action and voice, but lives through it. The affective value of the perception of sound is emphasized by the mother listening to her child in an anthropological space of sound.³⁰ The mother listens to her child, which means that she not only hears him/her, but *accepts* him/her as her child who calls for care, for acceptance as a person, and for

help in becoming adult. Listening to her child, as appeal, is not a “reaction to the sounds made by a child crying or articulating”, it is an existential-ontic thrownness of the mother, as a belonging, understanding openness with her child who is committed to her.

For the mother, the cry of her newborn assures her of his/her existence and is the first human encounter with this being who was silent during her expectancy, although not motionless. He/she reaches her with his/her birth cry by means of her ears before she has been able to look at him/her. This not-yet-verbalized call finds a not-yet-verbalized response in a feeling of responsibility for her child. The cry of the little child is a way of responding to situations to which he/she, because of limited, undeveloped response-possibilities, cannot bring forth another adequate way of responding.³¹ The child responds very early to the human voice, and towards the end of his/her first year, he/she responds with a one-word sentence, by which he/she does not so much name a particular matter, but shows an *affectively colored relationship* with one or another matter. As an example, the usual first word “mama” is mentioned. When a child says this word, it refers to his/her directedness to his/her mother, as fulfiller of expectations, and to his/her childlike expression of this. Also, it can refer to being *happy* that his/her mother is nearby, or to the *joy* that he/she is able to express this. On the other hand, this can also express sorrow. In its expressive character, this one word sentence has many possibilities, and the mother who, through her relationship of knowing, lives close to her child can best understand this externalization as a dialogue-inviting word and response, and the pedagogical thrives on this understanding. Motherly listening is listening to her child’s childlike experiencing of his/her lifeworld. At first, she responds primarily affectively (pathically), e.g., by caressing or by taking the preschooler by the hand, by holding him/her tightly against her, etc. Later she increasingly responds with language that her child will learn to understand.

Because a child continually makes sounds during his/her first year of life to which persons around him/her, especially his/her mother, respond in particular ways, he/she is involved as a child in carrying on a pre-linguistic dialogue with fellow persons. The manner of responding by his/her mother and other persons influences the

future expressive sounds he/she makes.³² This means that her motherly addressing her suckling, after meaningless sounds have been listened to, is of fundamental significance for her child's future ways of speaking. As the child becomes older, this significance increases. Thus, the motherly listening-addressing has *significance for his/her becoming* from the very beginning.

When a suckling hears him/herself, e.g., when he/she cries, then this crying event has the power of self-confirmation. The child hears him/herself, and the tears also fulfill the function of self-confirmation.

As a listening, trusting, and accepting fellow being, the mother, who stands before her babbling, reverberating, sound-making, and crying child in a space of sound, as an anthropological space, makes a *being-heard-and being-listened-to-relationship* possible. Being a motherly mother, and being a childlike child, as an ontological belongingness, also are influenced by this relationship. In their being-with in an anthropological space of sound, they are there as partners. The mother is responsible for listening to and addressing her child, and is confronted with the demands of values which must be realized. The child, as the person addressed and listened to, but also as answerable, also is subjected to these demands. Thus, a mother must not let her child continue to cry without paying attention to his/her crying. His/her cry often is a call for the nearness of his/her mother who he/she might miss. He/she cries because he/she yearns for encountering fellow persons in his/her world. His/her anticipation of being encountered is fulfilled in the encountering, and encountering again constitutes further possible interpersonal relationships,³³ of which the educative relationship is the most fundamental.

6. MOTHERLY ADDRESSING

Before a child can respond in his/her dialogical relationship with his/her mother, as a new person, he/she must experience what it is to be addressed. Motherly addressing, as a way of being-in-the-world, is not merely an instrumental way of communicating. Motherly addressing her little child, at first, is for him/her an encounter with her voice since, in the beginning, it does not convey

meaning. The mother's word (language) does not function as a given which is external to her, but is interwoven with her (Merleau-Ponty). The voice is a mode of making room for (Binswanger). That is, through her voice, at first, she is near her child; he/she is present to her. Thus, for example, this motherly addressing her accepted child, which essentially is receiving the still slumbering childlike being, also is a pathic-affective intentionalized bonding with her child and *not* a purely cognitive intention. But note what terms of endearment, and with what names the little child is referred to, or addressed as. Calling a child "child" does not *follow* the cognitive recognition of him/her as a child, but is itself that recognition. The word "child", and other verbal expressions which go with this, and which are continually expressed have significance in the heart-to-heart attunement of mother and child with each other, and this "naming" is a precondition for the pedagogical to thrive. One openness encounters another openness. When a mother addresses her child, she is not conscious of the concept "child" under which she classifies him/her as an "object" and which is associatively connected with the word "child". The word (name) *child* and other verbal expressions referring to him/her always have significance as an intentional reaching the child him/herself. The world is *lived-experienced* and experienced through the *word* (Merleau-Ponty).

By calling the child "child", the motherly adult places the childlike new person into an educative relationship; the mother makes her child an educand, but in his/her *need*, it is the child who initiates the educative relationship.³⁴

Genuine motherliness, as an embodiment of her humanness, means to be a trusting-knowing and, thus, an accepting, *speaking* mother, and this allows the pedagogical relationship of trust to thrive. Because a child is reachable through meaningful language, the relationship of authority is also possible. Even before (understanding) language, the *voice* (tone of voice) is an indicator of authority; it can convey what is wrong or right by the tone of voice. Motherly addressing, as bodily presence, makes the mother a mother. It is the realization of her existence as a mother. To speak to her child, she must turn to him/her, and this turning-to is a precondition for the pedagogical to flourish. This expression is co-constitutive of her being-a-mother as accepting mother. The mother

also speaks when there is no audible word uttered. To work, to rest, to listen, to look, to caress are other ways of addressing because discourse is a way of Dasein. Only through addressing can a mother be genuinely with herself and with co-beings. Language provides her with the possibility of standing with her child in the openness of being human while she is openness herself. Through her addressing, an accepting-bonding with-the-word, and as allowing-an-accepting-bonding-with-the-word, as consent by the child, to let her bond, this no longer involves an intervening, but a call (address) to bonding to which the child answers. A child answers, e.g., by acquiring the language in which he/dhe is addressed. He/she dwells in the language before he/she takes possession of it (Merleau-Ponty). It is within the motherly addressing that co-being is constituted with language as the medium of encounter where acceptance is possible and where the childness of the child appears and, thus, makes the pedagogical possible. In the motherly word, childlike being is appealed to. The word, as meaning-carrying sound, gives meaning to the world and to the child as a questioning being in the world.

The motherly address, as reaching her child him/herself, is possible because of their being-together-in-the-world as participants in it, and their mutual trusting can become elevated to one world with its pedagogical situations, which they jointly build as home, which provides a dwelling place. This being-there together of mother and child influences the child's becoming,³⁵ because his/her co-being with mother, as one who touches, and the child, as touched-becoming-possibility, is more than a part of the joint design of a world, it is a participation in forming an ontologically grounded dialogue by which, once again, there is evidence that a child is committed to being educated and to the mother, as the first actualizer of the pedagogical. As onticity, he/she is existentially-normatively committed to his/her accepting mother. Depending on his/her mother's world-relationship, so will the world be encountered by him/her. In other words, if his/her mother's world-relationship is unbalanced, her child's world-relationship will be influenced by this. If mom is afraid of spiders, he/she will also show fear of this kind of insect. A child can only evolve and progressively become a human person in a human (anthropological) space, as an existential-normative space. This implies that a child is directed to

norms which are compatible with the aim of educating. The essentially human seems to be to bond itself to another and to consent to be bonded with. This consent to be bonded with, in which he/she always remains him/herself, is a decision which he/she progressively makes him/herself. This makes him/her an active participant in the pedagogical relationship of trust, and also he/she becomes increasingly co-responsible for the flourishing of this relationship.

7. CONCLUSION

In the previous pages, there is an attempt to phenomenologically disclose the real essentials of motherliness, and to reflect on its pedagogical significance. To illuminate this pedagogical significance more closely, it is necessary to further analyze the child's presence with his/her mother in educative situations. This is considered in the following chapter.

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