

## CHAPTER II PSYCHOPEDAGOGICS AND THE PSYCHIC LIFE OF A CHILD-IN-EDUCATION\*

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### INTRODUCTION AND OVERVIEW

Psychopedagogics has the psychic life of a child-in-education as its field of study. Upbringing or educating is involved with the psychic life of a child because he/she is always involved in such a situation.

That is, there is no doubt that he/she grows up, but *how* he/she grows up, and the extent to which his/her becoming takes a desired course in the direction of proper adulthood, is a matter of educating, as upbringing. Although denied by some, from the perspective of pedagogics and, especially psychopedagogics, educating is a precondition for a child to become a proper adult.

The psychic life of a child is given with his/her being a child. It is his/her wealth of potentialities which are there from the beginning, and it is his/her task to actualize them.

This gives rise to the question of *how* the psychic life is observable, and how it is actualized. This actualization is dynamic and is observable in the inseparable modes of learning and becoming. They are inseparably bound because one is the condition for the other. That is, one learns as he/she becomes, and becomes as he/she learns.

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\* Partial translation, with considerable leeway, (2023) by George Yonge of: Chapter II of M.C.H. Sonnekus & G.V.Ferreira (1987) *Die psigiese lewe vn die kind-in-opvoeding: 'n Handleiding in die psychopedagogiek*, pp. 24-74 (Revised edition). Stellenbosch: University Publishers and Booksellers.

This actualization involves his/her own initiative, in that he/she is someone who wants to learn and become; it also depends on his/her being educated (brought up) for its proper actualization. This self-initiative refers to an active participation in his/her learning and becoming. These immediately call attention to the modes by which he/she actualizes his/her learning and becoming (actualizes his/her psychic life). These modes display a profoundly reciprocal coherence, and are an inseparable unity, and are: *experiencing, willing, lived experiencing, knowing, and behaving*. These modes of living represent a dynamic in a child's psychic life by which learning and becoming are actualized, but also in terms of which upbringing, as support for this actualization, takes its course.

*How does psychopedagogy study the actualization of a child's psychic life in a situation of educating?* A scientist takes the essences he/she has viewed [wesenschau] in a child's lifeworld, i.e., experiencing, willing, lived experiencing, knowing, and behaving and elevates them to psychopedagogical categories in terms of which he/she then elucidates and describes the actualization of a child's becoming and learning. This elucidating and describing are what is meant by scientific practice, and it results in a psychopedagogical theory.

Before considering becoming and learning, as modes by which the psychic life is manifested, it is helpful to elaborate further on the use of psychopedagogical categories.

Scientific thought is only possible if reality is taken as the point of departure. Thus, its first task is to *delimit* its area of study within the greater whole of the human lifeworld. By this delimiting, a scientist makes it his/her objective to thoroughly know and understand what constitutes his/her *theme* of study by using a method or methods. This is done with the aim of radically thinking through this area to disclose, describe, and interpret its essentials.

Any elucidation and description require the use of concepts to illuminate the theme of focus. These concepts are the basis for a scientist's thinking and discoursing with other scientists, and they

are the foundation for a scientific theory. The application and use of these concepts enable a scientist to elucidate and evaluate a lifeworld phenomenon (e.g., educating). Also, they are used to disclose other essences. In practicing science, these concepts, which include, describe, and elucidate the essences of the theme of study are called *categories*. Thus, scientific thinking is categorical thinking.

In a radical (radix = root) or fundamental thinking through of human reality, modern philosophical anthropology, which originated along phenomenological lines, has used such categories. Examples are that a human being already finds him/herself in the world, that he/she is openness, potentiality, body-ness, etc. These fundamental verbalizations express the essentials of being human and are called human or anthropological categories.

Categorical thinking, in the practice of pedagogics as a science, is not new, and it is pedagogicisms such as Landman (fundamental pedagogics), Van der Stoep (didactic pedagogics), Sonnekus (psychopedagogics), and many others who give expression to categorical thinking in their writings.

In practicing psychopedagogics as an autonomous part-perspective of pedagogics, scientists such as Sonnekus (lived experiencing and knowing), Pretorius (lived experiencing), Van der Merwe (willing), Bondesio and Botha (behaving), and Ferreira (experiencing) have illuminated these categories in studying these essentials of the psychic life. Their aim is to uncover, elucidate, and describe the psychic life of a child within a broader framework of the world of educating, and to formulate a scientific theory which will elucidate a child's becoming and learning in such a situation. This scientific work is not only aimed at theory forming, but also at the possibility of improving the practice of educating. That is, scientific insights into the actualization of a child's psychic life, especially as this takes the form of learning and becoming, can be successfully applied to teaching-learning events (e.g., all school phases), not only to understand them better, but to possibly improve the effectiveness of their practice.

A task of this nature requires the concerted efforts of the different pedagogical part-perspectives.

## 2. A FUNDAMENTAL VIEW OF THE ACTUALIZATION OF THE PSYCHIC LIFE OF A CHILD-IN-EDUCATING

### 2.1 Becoming and learning

From the first moment of his/her existence, a child-in-the-world announces that he/she is someone who participates in the world until the end of his/her life. This participation has the form of questioning and answering [dialoguing with] what surrounds him/her. Because of his/her openness and directedness to the world [i.e., his/her intentionality], from the beginning he/she is actively involved in actualizing his/her given potentialities, and this implies that he/she is changing. This changing, i.e., becoming, is observable in his/her conduct, actions, and behaviors. It involves a progressive and continual movement in the direction of the world of an adult. It is directed to becoming a proper adult.

From a psychopedagogical perspective, the question is what is the “basis” and “how” of this becoming different. The question of basis is answered in two ways. First, as a human being, he/she is someone who will be and become (change). As given potentiality, his/her psychic life disposes him/her to become grownup. Hence, he/she can take an active part in his/her becoming. Second, it is an irrefutable fact that a child, because of his/her essential nature, needs the aid and support of an adult. Without educating (as upbringing), he/she cannot become a proper adult. For this reason, educating is the necessary “other side” of his/her becoming. Indeed, Langeveld says that, without upbringing, a child cannot come to fulfillment as a person. By this, he means it is simply not possible to actualize his/her life in accordance with the demands of propriety without educating. Becoming adult implies that educating is necessary.

When becoming is described as a change which a child undergoes, especially because of upbringing, the question remains of “how” this occurs. The answer is by *learning*. Learning is an original

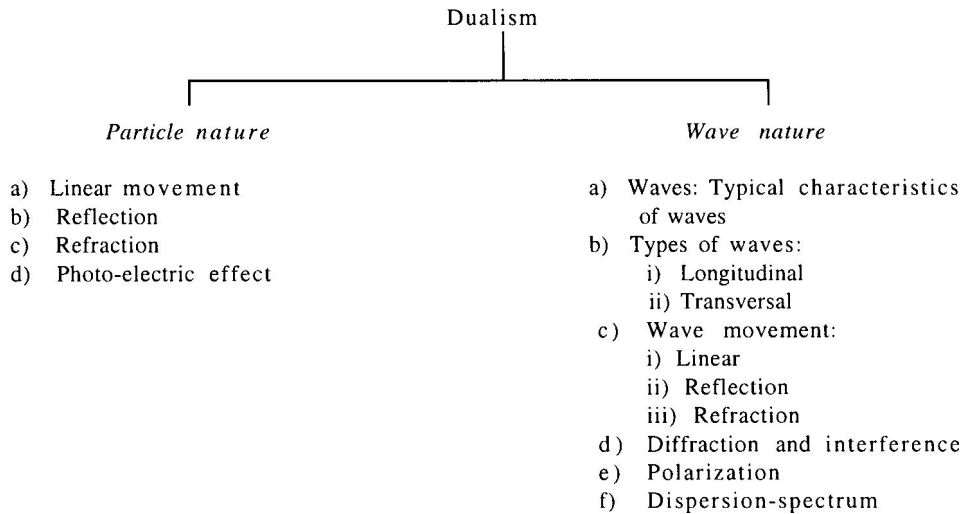
mode by which a human being *finds him/herself in the world*. A child learns since he/she is a *person*. In becoming, he/she also shows that he/she him/herself wants to learn. This initiative to learn originates in human openness for and directedness to the world (i.e., intentionality). As an authentic human phenomenon, learning, as potentiality, is given with his/her psychic life, and is seen in the original life relationship between child and world.

Learning is the basis for becoming and changing since, in essence, becoming cannot be actualized without learning. Although a child him/herself becomes and learns, the event of changing is not automatic in his/her life. A child is disposed by his/her *potentialities* to change, but the proper actualization of these potentialities, *par excellence*, is a matter of educating, as upbringing. Hence, he/she doesn't learn because he/she is brought up, but he/she is brought up because he/she can learn. Hence, he/she is educated by an adult to change, thus, to learn from an early age. The educative relationship is carried by an adult's teaching and a child's readiness to learn. Teaching and learning, as essentials of the course of upbringing, are aimed at a child increasingly becoming adult. It is an educator's responsibility to accompany a child, so he/she progressively lives as an adult. Thus, by teaching, a situation of educating must offer a child an opportunity to learn and to make the norms, worthwhile dispositions, and skills of the adult world his/her own. In this way, he/she is increasingly given greater responsibilities, choices, and decisions, all of which indicate he/she is moving nearer to proper adulthood.

Thus, educating, teaching, becoming, and learning are increasingly connected as far as a child's becoming adult is concerned. To understand this connection from a psychopedagogical view, three questions are discussed: what does educating have to be like to support a child in his/her becoming; where is this change noticeable; and how is this change brought about?

***First question: What does educating have to look like to***  
**THEME: THE DUALISTIC CHARACTER OF LIGHT**

***Core learning material:***



***Supplementary programs***

- a) Historical course of the nature of light:
  - i) Newton's corpuscular theory.
  - ii) Huygen's wave model.
- b) Applications and uses:
  - i) Mirrors
  - ii) Lenses
  - iii) Photo-electric effect
  - iv) Polarization
  - v) Spectroscopy
  - vi) Color

*to*

***support a child in his/her becoming?***

This adult support, given to a child in his/her becoming, necessarily takes place within the framework of educating within a special adult-child educative *relationship* (authority, understanding, trust) so this situation can take a particular *course* (association, encounter, etc.) and, by activities of educating (giving meaning with increasing responsibility, norm exemplification and emulation, etc.), it *aims* for proper adulthood as its purpose. However, instead of giving a detailed answer in this fundamental pedagogical sense, the basis of discussion is the psychopedagogical distinction of three modes of educating, i.e., affective, cognitive, and normative educating (Sonnekus). For

several reasons, these three interrelated modes of educating are indispensable for a child's becoming adult.

*Affective educating*, the emotional *accompaniment* by an *adult* (parent, teacher, etc.) provides the ground for a child's becoming to take its course. It is characterized by a warm, intimate atmosphere underlying the educative relationship between educator and educand. A child and adult experience a feeling of mutual trust which, with love and understanding, inspires a child to open him/herself to upbringing. This affective relationship strengthens and forms his/her emotional life such that he/she shows a progressive willingness and readiness, as well as self-confidence to explore his/her world. This provides a fruitful and stable basis for educative intervention, and it ensures that a child him/herself works more actively at actualizing his/her becoming.

*Cognitive educating*, also known as understanding or knowing accompaniment, rests on the stable emotional base provided by affective accompanying. This relationship is characterized by a purposeful striving of both adult and child to better know and unconditionally accept each other. An adult accepts the responsibility for understanding a child in his/her child being, and, with this knowledge, supports his/her becoming in the direction of adulthood. An example of this mode of cognitive educating is an adult's continual readiness to provide answers to his/her questions, which are a search for clarity and certainty with respect to his/her involvement. Here, support and intervention also come into play, during which an adult explains to a child why certain actions are acceptable and approvable, while others are viewed as improper. It is important to keep in mind that, in cognitive educating, an adult must always consider a child's level of becoming so that he/she can make the content of educating his/her own (by learning). Such educating supports a child in his/her knowing life (cognitive becoming), and guides him/her to continually actualize his/her becoming on a higher level.

The necessity for *normative educating* arises because a child's course of becoming also is manifested with respect to the demands of propriety and the values of a view of life which must

be obeyed. It is primarily affective and cognitive educating which lay the foundation for this. The contents of propriety, etc. are presented to a child daily through teaching (at home, in school, in church) in such a way that he/she not only becomes sensitive to values, but can purposefully give expression to these necessary life contents in his/her behavior. A child's experiencing the meaningfulness of values and norms is indispensable for the totality of his/her becoming adult.

*Second question: Where is the change in a child's becoming noticeable?*

The answer clearly points to an evaluation of a child's becoming. This means an evaluation of the effect of an adult's educative instruction, as well as the level of becoming on which a child finds him/herself.

In searching for criteria for judging this, it is clear from a child's directedness to and involvement with his/her lifeworld that there is a change in his/her becoming only if he/she learns or has learned. His/her learning effect and the effect which it has, is sedimented in and shows a connection with the modes by which he/she shows to us his/her modes of becoming, i.e., progressively, and sustainably exploring, signs of emancipating, more distancing, and objectifying in his/her behaving, as well as marked differentiating regarding his/her potentialities and activities, of his/her own choosing. These modes by which he/she shows him/herself as becoming different are eventually used as criteria to determine the effects of his/her learning activities on the quality of his/her becoming; in other words, they become the criteria for judging if his/her becoming is progressively elevated in the direction of proper adulthood.

Now, the question is what is understood by each of these modes of becoming, and how they are observable in a child's lifeworld. As a mode of becoming, *exploring* is a child's initiative to go out to the world. From the beginning, he/she has the potential and the will to explore and investigate the world. By exploring it, he/she proclaims his/her wanting to be someone, a positive sign that he/she is becoming. Langeveld, who introduced this concept, sees



it as a basic given with a child's psychic life in its connection with his/her becoming. He says that a child only explores the world adequately if he/she experiences security and safety in an educative situation.

It is distinctive of a secure child that he/she voyages in his/her world, encounters things, and people, actively enters relationships with them, and gradually learns to know them. In this respect, the following statement by Langeveld is meaningful, "Child and world mean something for each other, on condition that he is active, goes out of himself into the world—in the sense that he *explores* and *experiences* it."

How is *exploring*, as a mode of becoming, actualized? It cannot be thought of apart from a child's initiative to learn, and each moment of exploring, whether *willed* or *unwilled* (not purposeful), results in learning. That is, there is no exploring unless a child learns something, thus, acquires definite knowledge of what he/she explores and researches. In addition, exploring as such, cannot occur without learning since, when exploring the world, he/she always becomes aware of something (senses), perceives something, thinks about something, etc.

The quality, as well as the separate modes by which he/she *explores*, depend on his/her level of becoming, in the sense that a young child explores his/her world bodily by means of touching, smelling, tasting, seeing, etc. An older child, already having such possessed experience at his/her disposal, explores his/her world more by thinking, comparing, analyzing, interpreting. There already is a greater difference between an older than younger one, since the former has a larger and more comprehensive possessed experience, or knowledge at his/her disposal. A person is a totality of potentialities and explores his/her world as such; thus, the above difference merely shows a shifting accent in exploring, depending on his/her level of becoming.

When a child explores, he/she already indicates his/her *emancipating*, or [increasing] initiative to be and to become more *independent* (Sonnekus). It is the aim of all educating to support a child in his/her exploring, so that he/she progressively becomes

more emancipated. As a child progresses on his/her way to adulthood, his/her level of becoming increasingly becomes emancipated to a point in time when an adult's educating him/her becomes superfluous. A child becomes emancipated to the extent that he/she learns to know and to possess reality. The educators must be inclined toward welcoming this emancipation because it is a positive sign of a child's progressively becoming adult.

Characteristic of a child's emancipation is a gradual *distancing*, i.e., independently taking a position toward the world around him/her. As he/she grows older and learns more, his/her possessed experience (knowledge, skills, insights, etc.) increases qualitatively and quantitatively, and this offers him/her the possibility to judge matters, relationships, codes of behavior, norms, and values more objectively.

*Distancing* also occurs between a child and his/her educators and is a sign of an increasing detachment between them. This only occurs, however, when experiencing safety and security in an educative situation and, if this fails, distancing probably does not occur.

This distancing is accompanied by a variety of a child's many potentialities. From the beginning, he/she lives in a profound relationship with the world around him/her. Bollinger says that child and world form an inseparable unity. Though this unity is never broken, as a child becomes older, more flexible, and especially acquires language, this event of differentiation becomes more conspicuous, and he/she presents him/herself as someone who more sharply analyzes, makes finer distinctions, and maintains his/her own point of view on reality. This event of differentiating, which is especially discernible on an understanding (cognitive) level, is a strong indication that he/she is becoming a proper adult.

Finally, we can see that becoming also is noticeable in the extent to which he/she succeeds in *objectifying* reality. That is, in his/her involvement with reality, he/she must be able to distance him/herself and take an objective attitude directed to identifying and defining what really is concerning a matter or object. It

means acquiring and cultivating an objective attitude toward life (Sonnekus) without one's personal feelings being forced into the foreground. Van der Stoep says that an adult searches for those moments of objectification in a child's life since objectivity is a condition for the detached judging of facets of reality which a person (child) inevitably deals with each day.

From the above discussion of the different modes of becoming, change is not possible without learning, and it cannot be actualized adequately without educating. Further, these modes of becoming are used by an educator, as well as by a scientist, as criteria to judge the progress a child is making toward becoming adult. Thus, these modes are used as psychopedagogical criteria, and this makes it possible to judge the actualization of the psychic life of a child-in-educating, as this is seen in his/her becoming and learning.

*Third question: how is change in a child's becoming brought about?*

To this point, the coherence of educating, becoming, and learning is discussed above in terms of the essential role of affective, cognitive, and normative educating (accompanying). In addition, it is shown that change, as an essential of child becoming, is noticeable in the different modes of becoming which are based on educating, on the one hand, and a child's learning activities, on the other. How change is brought about is referred to only briefly.

A child can change only if he/she learns. Now, the question is, what does this mean? Only some of the main points are mentioned here because it is treated in greater detail in chapter III.

Learning is an event which is actualized from the earliest moments of a child's existence. It is a human action and is actualized in an authentically human way. This is not to deny that animals learn. But they do not learn as humans do, there is a qualitative difference which cannot be ignored. Human learning is actualized in different ways, which are known as modes. In this respect, Sonnekus (1974) has contributed to understanding child

learning in terms of *different modes of learning*. He and his coworkers indicate the following modes of learning: *sensing, attending, perceiving, thinking, imagining, fantasizing, and remembering*.

They form a coherent unity which, when actualized, constitutes the totality of the activity of learning. Because of a child's fundamental openness for and directedness to the world, in his/her going out to the world (*experiencing*), he/she is continually attentive to that which surrounds him/her. This attentive way (Van Niekerk) in which he/she finds him/herself in the world makes it possible for him/her to distinguish between self and world, as well as between self and other persons. In fact, this means sensing myself, which is a first becoming aware that I stand in *relationship* to something other. Sensing, as the primary mode of learning, is a becoming and being aware of things, matters, objects (learning content), persons, etc.; it is the beginning of all learning. As a mode of learning, sensing is primarily *fore-knowing* (pre-cognitive), but it forms the *foundation* on which all activities of knowing (learning) rest.

As a child is accompanied by an adult in his/her going out to the world by learning, depending on the safety and security he/she experiences in a situation of educating, a stable sensing is created which is the basis for moving from merely being vaguely attentive of something, to real attending to that something (Van Niekerk) and, with this, a child is in a relationship of learning. When he/she attends, he/she is *willing* to learn to know things (learning contents) as they are. Attending is the sharpening of an original *intention to learn* (sensing), and it is aimed at understanding and knowing the learning contents. This intensification of sensing and attending enables him/her to, e.g., *perceive, think, remember* the learning contents on a more cognitive level. These knowing-directed modes of learning begin with sensing and are made possible by attending enabling him/her to learn to know and to possess reality. In this way, not only does he/she come to new knowledge, but his/her existing possessed experience is continually broadened and deepened.

It is understandable that this expanding possessed experience, by which he/she continually *behaves differently*, requires that an adult provide educative teaching. The reason is that the structure of reality is immensely complicated, and the contents at its base are not always accessible or understandable without teaching. The parents at home, the teachers at school, and others involved in a child's upbringing and teaching have the responsibility for unlocking the complexities of reality for him/her. Although he/she him/herself must learn, the attainment (possession) of life content requires adult, educative teaching. Thus, a child manages by learning, but his/her "proper" changing or becoming is continually the task of all adults who educate him/her.

In accordance with the coherence of educating, becoming, and learning, as discussed with respect to the above three questions, we return to the basic psychopedagogical question of how *becoming* and *learning*, as modes by which the psychic life of a child-in-educating are *manifested*, are actualized.

This actualization happens when a child *experiences* and, in a *willed* manner, gives sense and meaning to his/her experiences, i.e., he/she *lived experiences* them (reality). In this way, he/she acquires knowledge, masters certain skills, etc., all of which make it possible to *behave increasingly* as an adult.

Before considering in greater detail *how* his/her psychic life is actualized educatively by experiencing, willing, lived experiencing, knowing, and behaving (used as psychopedagogical categories, or essences), it is necessary to keep the following in mind:

- As far as its structure is concerned, the psychic life is a unity and is actualized by a child as a totality in his/her relationship to reality;
- Becoming and learning are the modes by which the psychic life of a child-in-educating is manifested;
- Experiencing, willing, lived experiencing, knowing, and behaving are essences of a child's psychic life, by which his/her becoming and learning are actualized;

- Because the structure of the psychic life is a totality, its essences can only be distinguished and not separated, hence, it is necessary to mention their coherence;
- The actualization of a child's becoming and learning occurs within the framework of an educative situation;
- When the essences experiencing, willing, etc. are used to elucidate and describe the actualization of a child's becoming and learning, they are used as psychopedagogical categories.

## 2.2 The essences of the psychic life as psychopedagogical categories

### 2.2.1 *EXPERIENCING as a psychopedagogical category*

#### 2.2.1.1 Clarification of the concept

In exploring the etymological basis of the word *experiencing*, we see that, in German, it comes from "fahren" meaning "to go", or "to be in motion" and, in this motion "to reach" something.

The prefix "ex" in 'experience' means "to undergo something". Further, the verb experiencing" (erfahren) means "to come to know something, to *learn to know*, to become *aware of* and *to feel* something.

Bollnow also asserts that experiencing comes from the word "fahren" which, in everyday colloquial [German] speech, previously meant one moves around in space.

The prefix "ex" in experience means that something is reached or *encountered* in the moving. In this encounter there is something learnable for a person, he/she learns to *know* that which he/she reaches. Important in this respect, Bollnow says the *personal going to things*, the self-involvement with the things of which one becomes aware. What a person experiences by means of a story or through the medium of a newspaper does not have the same impact as does being there oneself. It takes personal participation, effort, difficult work, etc. Thus, a person benefits

less from someone else's experience; he/she must him/herself experience and learn from this experiencing.

#### 2.2.1.2 Some essential characteristics of child

##### *EXPERIENCING*

When one begins from the standpoint that child, experiencing is an authentic human phenomenon which arises in a child's *relationship* to his/her world, from a psychopedagogical view, it is important to keep the following essential characteristics of experiencing in mind:

- Experiencing is essentially the way in which a child's openness-for and directedness-to reality (intentionality) are actualized;
- Experiencing lays the foundation for a person (child) establishing relationships with fellow-persons and things in the lifeworld;
- Experiencing means *moving-to, going-to, or entering* reality. By experiencing, a child becomes involved with reality, and the whole of his/her psychic life comes into motion. As an example, from the beginning, he/she is involved in creating a world for him/herself by bodily movements. Movements such as touching, grasping, reaching, seeing, and all ways of moving, by which he/she experiences his/her world. He/she not only *goes-to* but *under-goes*, i.e., he/she also is influenced by the world around him/her;
- Experiencing implies *activity* and, thus, an action which says something about his/her *willingness to do* something, to handle things, to learn, to investigate, to explore, to make choices, etc. The basis of these experiencing-learning activities is continually advancing the actualization of his/her becoming;
- Experiencing means reaching reality. This reaching contains a *first acquaintance* with it, which forms a basis for an eventual understanding of it. Thus, a child not only reaches reality on a concrete level by touching, tasting, smelling, hearing, or seeing, but also reaches it by perceiving, thinking, imagining, etc., by which real knowledge is obtainable;

- Experiencing also is recognizable as a *willed* action. When a child experiences, there is an intention to “steal” reality. This disposes several aspects of his/her psychic life to come into action, such as sensing, attending, perceiving, etc., by which his/her grip on reality is strengthened. This implies that he/she explores the world, distances him/herself from it, objectifies it. and eventually emancipates him/herself:
- Experiencing also is orienting which, according to Van der Stoep, means defining your own place in terms of given landmarks. It is an act of knowing, by which human body-ness is the medium, and by which a person (child) communicates with the world and, thus, it forms the *center of orientation*. Merleau-Ponty says the body involves one in the world. In and by body-ness, a child experiences things and others in his/her world, and it is the “instrument” of experiencing. Child [bodily] orienting shows something experienced as near, far, behind, in front, above, under, left, right, .... etc., depending on the position of the body in space, now viewed as the center of orientation for experiencing and lived experiencing. On the other hand, a child in his/her bodily being involved with things, especially via senso-motor modes of experiencing such as *touching, grasping, etc.* comes to know that things are warm or cold, rough, or smooth, large, or small, bitter, or sweet by which he/she becomes oriented. As an essence of orienting, child experiencing shows that an active self-involvement is required, by which reality gradually displays a certain relief (e.g., certain things, etc. stand out against a background). Such orienting, however, first attains a real cognitive flavor as soon as a child acquires language, since it is a means for ordering, distancing, and objectifying;
- Experiencing also means learning to know. All experiencing leads to “knowledge”, which varies from a pre-conceptual, or intuitive knowing (Sonnekus), based on an *attunement* to things, and a trust that they are as they are *immediately* experienced, to a conceptual, or cognitive knowing, which rests on perceiving, thinking, remembering, etc.;
- Child experiencing also embodies moments of *anticipation*, which contain a *fore-grasping* of what is given in immediate experience. So, because of his/her “experienced-ness”, or



possessed knowledge, he/she anticipates certain things. This is illustrated concretely by the following example. We say we see a house; however, we only see the front side. The backside, as an unseen part of a house is anticipated within this perceiving. Thus, this aspect of anticipation embraces moments of imagining and fantasizing, thinking, and even remembering;

- Experiencing is also a meaning-giving, meaning-receiving activity. A child continually gives sense and meaning to what he/she experiences, and especially it is here that his/*her lived experiencing* comes to the foreground (See below).

In the light of the above moments of child experiencing, it must be kept in mind that these essences are actualized as a totality in the act of experiencing, and that they are distinguished merely for convenience of explication. In agreement with this, and by means of Strasser's synthesis, a provisional description of child experiencing follows: *Experiencing is an original, continuous act of turning to and reaching (grasping) reality, which leads to knowing. It is the beginning of becoming aware of reality, by which cognitive or conceptual thought is possible. It is his/her first orientation in the surrounding world and is the basis for understanding the world on a higher level.*

### 2.2.1.3 Experiencing as a mode of actualizing a child's becoming and learning

From the beginning, a child is an open potentiality in the world, and this is seen in him/her experiencing it. In his/her *involvement* with his/her lifeworld, he/she experiences the nearness of surrounding things. This not only includes his/her bodily contact of his/her mother through her caring, cleaning, and feeding, but also his/her most original experiencing. By *feeling-, seeing-, tasting-, and hearing-experiencing*, he/she is aware of his/her own presence, of others, and of things. For example, the "warmth" of his/her mother's bodily presence is *felt*, her milk is *tasted*, *her sympathetic smile is seen*, and her comforting voice is *heard*. These earliest experiences in his/her continually progressive becoming are the first moments by which

he/she begins to *know* (learn). Although, initially, these experiences are strongly *self-bound*, and even though he/she has difficulty distinguishing between experiencing him/herself and the world, there are already *moments of learning*. Thus, here there is still little knowing, or cognitive experiencing, and he/she still cannot adequately distance him/herself from reality. He/she still experiences reality preponderantly on an emotional (pre-cognitive) level. However, it cannot be denied that these initial experiences embody moments of knowing.

For a child, the primary [family] situation of upbringing is the first space for experiencing. Experiencing this pedagogical space, as *room for becoming*, and as *safe and secure*, also lays the ground for his/her willingness to explore his/her world while experiencing it. In a situation of educating, as upbringing, for the first time he/she experiences his/her *helplessness and dependence* on an adult for *loving care, authoritative accompaniment, and continual accessibility*, all of which pave his/her way to meet his/her world with adequate confidence.

The progressing course of a child's experiencing, by which his/her becoming is actualized, necessarily is an event during which he/she continually *learns* new things. That is, he/she not only experiences *bodily*, but, via *language, his/her named* experiencing, *ordering, classifying, are thought about* and, thus, he/she *learns*. By implication, this means that during his/her becoming adult, he/she continually experiences by learning, and learns by experiencing. Experiencing is not only the basis for all learning, but it is a result of his/her learning activities, by which he/she gains additional "experience".

Indeed, Buck agrees that experiencing is the basis for all learning. Learning necessarily belongs to experiencing, and it is its necessary effect. In addition, he says experiencing without lasting leaning effects, from which nothing is learned, is not experiencing. What experiencing changes is the person him/herself, his/her conduct, his/her actions. This experiencing has additional child becoming as an effect, which shows an elevation in his/her level of becoming. In this respect, Linschoten's statement is meaningful: "Experiencing transforms us

moment to moment; experiencing change, changes us. One who has experienced has a history behind him which has taught him to see, to think, and to experience differently”. In experiencing, a child’s psychic life comes into motion and is actualized. He/she learns by experiencing, exploring the world, and because of a qualitative and quantitative increase in his/her possessed experience, he/she distances him/herself from reality, objectifies it and, thus, emancipates him/herself.

However, a child’s experiencing occurs in time. An adult, e.g., whether parent or teacher, accompanies a child in his/her acquiring experience, and is responsible for elucidating certain experiences for him/her, as well as purposefully creating situations (at home and at school) during which he/she can acquire experience. These situations vary from the simplest teaching at home, during which time he/she learns to dress and feed him/herself, and to behave properly, to the more formalized teaching in school, where he/she becomes acquainted with new, ever more complicated facets of reality.

In summary, experiencing is an essence of the psychic life of a child-in-educating, by which his/her leaning and becoming are actualized. Also, it is seen that describing and elucidating this event are possible if we use experiencing as a psychopedagogical category.

### *2.2.2. WILLING as a psychopedagogical category*

#### 2.2.2.1 Clarification of the concept

With reference to Van der Merwe, who has intensively studied WILLING as an essence of the psychic life of a child-in-educating, the following definition is given from an etymological point of view: Willing is the potentiality by which a person is disposed to consciously perform an action. It is a *striving for, a desiring of, a wanting to do something*, all of which suggest a connection with a person’s emotional life.

Willing also means an *initiative*, which is the basis for a person’s freedom, choosing, deciding, and readiness to participate. It is

also a direction-giving power in performing actions. In addition, it is related to the future, in the sense that an aim is striven for which is not yet attained. This striving is expressed in such sayings as: “I still want...”. “When I grow up I will..”, etc. According to Van der Merwe, and C. K. Oberholzer, willing, as being directed to the future, cannot be actualized adequately unless a person’s intellectual potentialities are involved. Further, Rollo May views willing as linked to one’s own identity and identity acquisition, which are expressed in such sayings as “I can”, “I will”, and “I am”.

Willing has value in educating a child, especially in actualizing his/her psychic life. It embodies a dynamic and power by which a child’s psychic life is activated as goal directed.

#### 2.2.2.2 Some essential characteristics of child WILLING

From a psychopedagogical view, Van der Merwe differentiates the following essences:

- Willing is a manifestation of child *intentionality* expressed in his/her openness for and directedness to reality;
- Willing is *dynamic* and is the basis for taking one’s own *initiative*. This implies an initiative to actualize his/her psychic life in terms of becoming and learning;
- An act of willing is actualized by a personal decision which is qualified normatively. By willing, he/she gives form to him/her being someone who will be and become. It embodies a personal choice and readiness to actively contribute to actualizing his/her own psychic life;
- Willing is *goal-directed*, indicating that he/she actualizes his/her psychic life in terms of purposes. Via willing, his/her psychic life is directed to an aim, by which it is actualized as a totality-in-function;
- Willing is *direction-giving and indicates a course*. This means the *direction-giving* and *course-indicating*, as directed to an aim, define the aim-directed nature of actualizing his/her becoming and learning;
- Willing implies an *acknowledgment of the inevitabilities of a child’s relationship to the world*. This means his/her body-

- ness, his/her potentialities, and reality itself present limits to actualizing his/her becoming and learning;
- Willing is qualified by one's *emotional life*. A stable emotional life strengthens willing, while emotional lability weakens it;
  - The quality of actualizing intellectual potentialities is co-influenced by willing. This means his/her possibilities and, particularly, his/her intellectual potentialities, are actualized adequately, provided he/she has the necessary willpower;
  - Willing points to a future; hence, it is the driving power basic to a child's becoming a proper adult;
  - By actualizing his/her willing, a child confirms and acquires his/her own *identity*.

From these essentials, now the issue is the meaning of willing for a child's actualizing his/her becoming and learning on the way to adulthood.

#### 2.2.2.3 Willing as a mode of actualizing child becoming and learning

Since no one is born an adult, each person has the task of becoming a proper adult. Thus, from the beginning of his/her existence, there is a fruitful tension between who he/she is and who he/she ought to become.

No one has the right to deprive a child of his/her childhood, but it is inappropriate for him/her to remain a child. However, as far as being human is concerned, a child is someone who *will* become adult. From an early age, he/she wishes and desires to be an adult. This child *initiative* to become adult is in his/her *willing*, and this creates a golden opportunity for an adult, through educating, to accompany him/her so that this aim can be attained.

Within the framework of his/her own potentialities, an adult is a good judge of life and its demands of propriety, and has the responsibility, by educative teaching, to search for ways and means by which a child's wanting to become grownup can be actively supported.

Also, by affective educating, an adult supports a child such that he/she readily (willingly) experiences and explores his/her world. Such educating, with its climate of warmth, love, and trust, encourages him/her in his/her *willingness to freely* (Van der Merwe) decide on actively contributing to his/her own becoming. Affective educating strengthens his/her *willing*, and his/her cognitively exploring his/her world. This requires that he/she is accompanied, or educated *cognitively* so he/she will *explore* his/her world by *perceiving, thinking, imagining, etc.* His/her actualizing willing also defines the nature and direction of his/her becoming, particularly the quality and level of actualizing his/her cognitive potentialities.

Van der Merwe says a child must be accompanied by an adult in actualizing his/her potentialities for knowing; this means awakening his/her willingness to use his/her potentialities properly and responsibly. Thus, he/she learns by willfully deciding, and the effect his/her learning activities have on his/her becoming are largely influenced by the *strength* of this willing. There are many examples of this in everyday educating and teaching. Learning difficulties often arise from a defiant willingness to learn. If his/her willingness is deficient, and the direction and course of his/her becoming are deficient, his/her becoming will be retarded and, thus, his/her *emancipating* will be seriously handicapped.

Proper adulthood is the aim of *all* educative teaching. This aim is difficult to attain if a child does not progressively maintain his/her own standpoint toward matters, norms, values, etc. However, if he/she succeeds in gradually establishing a position toward him/herself, passes judgments, and makes choices (normative becoming), this corroborates his/her own *identity*. Then, he/she announces him/herself in his/her willingness to be personally involved in his/her own becoming grownup, i.e., someone who is willing to be co-responsible for unfolding his/her becoming in the direction of adulthood.

By way of a *synthesis*, a child's actualizing his/her psychic life, seen in his/her learning, and becoming, is co-influenced by

his/her willing. Also, there is attention to the part played by educating in his/her willing, without which his/her wanting to become and learn cannot take a desirable course. The coherence child willing and experiencing similarly is brought to the fore, in the sense that actualizing willing necessarily influences his/her *going to* reality, not only concerning its direction and course, but especially the quality of his/her experiencing.

### 2.2.2 LIVED EXPERIENCING as psychopedagogical category

#### 2.2.2.1 Clarification of the concept

Lived experiencing refers to such events as living through, going through, living to see, being witness to, living in, etc. It is a condition *resting* on experiencing. Thus, lived experiencing is an act or action by which something is *lived through*; in the language of psychopedagogy, we say, *what one experiences is, at the same time, is lived experienced*, since it is an action by which a person *gives sense and meaning to what is experienced*.

#### 2.2.2.2 Some essentials of LIVED EXPERIENCING

Following the lead of Sonnekus, Pretorius, Van Niekerk, and others who have studied and used it as a psychopedagogical category, lived experiencing is a phenomenon in a child's lifeworld, and we turn to its following essences or modalities:

- Lived experiencing is an action arising from a person's openness for and being directed to reality. As an activity, it is primarily *sense-seeking*, as well as *sense- and meaning-giving* (Husserl). Thus, it is normative and as such, we speak of *lived experiencing meaning*. As an intentional being, a child continually gives sense and meaning to the world around him/her, and this occurs by the act of *lived experiencing*;
- In its origin, lived experiencing is *both emotional* (affective) and *knowing* (cognitive), which are only distinguishable and not separable (Heidegger);

- In a search for sense and meaning, lived experiencing is directed to *something*. This something appears as lifeworld contents (e.g., norms, values codes of behavior, learning contents, etc.) to which a child continually gives meaning;
- Lived experiencing is a continuous flowing, called the stream of (lived) experience by Linschoten;
- It is a *unitary* event. Each moment of lived experiencing, in its streaming, thus, [simultaneously] emotional, knowing and normative;
- Lived experiencing is selective, and implies that a child, in his/her being directed-to-something, gives selective sense and meaning to that something;
- Also, lived experiencing is continually changing, and because of its dynamics, it is an important mode for a child actualizing his/her becoming and learning (Sonnekus). This implies that, as he/she becomes and learns, over time (because of his/her historicity), he/she continually lived experiences differently (Pretorius);
- Lived experiencing is person-bound; that is, it is my own (Pretorius) because it involves sense and meaning for someone (i.e., for me). Each person (child) gives sense and meaning to the world in unique ways;
- Human body-ness is [at] the *core* of lived experiencing. *In and through the body which I am* (Merleau-Ponty), *I [lived] experience my being-in-the-world.*

Against the background of these essences, Sonnekus describes it as follows:

*Lived experiencing is an intentional taking a personal position (attitude), by a child (person), as a totality-in-function, in his/her communicating with reality.*

As with experiencing and willing, further attention is given to lived experiencing as a mode of actualizing the psychic life.

2.2.3.3 Lived experiencing as a child's mode of actualizing his/her becoming and learning



It is an essential and authentic human fact that a child, in his/her everyday involvement with the world, continually gives sense and meaning to (lived experiences) things, fellow persons, etc. with which he/she has established relationships.

Because of his/her openness for and directedness to reality, he/she continually searches for clarity, not only of what concerns his/her own existence, but also with respect to what surrounds him/her. Since, from the beginning, he/she is in a situation of upbringing (educating), he/she is accompanied by an adult in his/her search for meaning.

During educating, an adult unlocks content he/she regards as meaningful for a child's becoming adult. In turn, a child lived experiences the meaningfulness of this content by giving meaning to it, and by which he/she continually actualizes his/her becoming on a higher level.

However, now the question is *how* lived experiencing, as an original mode of living, is seen. From the above essences, it is actualized as a stream of experiencing in which the distinguishable moments of *affective*, *cognitive*, and *normative* lived experiencing are included. For a better understanding of these distinguishable moments, and to determine their significance for a child's becoming and learning, each is examined. But keep in mind these moments are actualized as an inseparable unity in the psychic life, and they interact and influence each other.

With respect to a child's *emotional lived experiencing*, following Straus, Sonnekus, and others, we distinguish the *pathic lived experiencing* of a younger child, and the *affective lived experiencing* of an older one. Pathic lived experiencing is emotional and strongly bodily influenced and is actualized on a *concrete-sensory* level. Examples are a child's exploring the world bodily (playing) where everything is touched, felt, tasted, seen. In these ways, he/she not only experiences his/her world but gives meaning to things on an emotional level. The meanings of things are mostly defined by "I", or as Langeveld says, "A child lives in open communication with the 'world' in which things do not have

a fixed meaning. At one moment, a chair is a thing to sit on, and in the following moment, it is a 'riding horse', something to climb on, etc."

At this stage of a child's becoming, his/her emotional life is fluctuating from moments of stability to *instability* (lability), even impulsivity, depending on the situation he/she is in. For example, at one moment, he/she is cheerful and gay, only to burst into tears in the next. However, as he/she becomes and learns, and his/her possessed experience increases in quality and extent, his/her emotional life displays more stability, the high point of which is reached at the end of puberty. Stability implies that the emotional life is less labile, and he/she gradually controls his/her emotions and keeps them in check.

For an older child, he/she manages his/her emotional life to a greater degree, and, in this respect, we refer to affective lived experiencing to indicate the *elevation* in his/her lived experiencing, as an elevation in becoming. Such affective lived experiencing is mainly an increased sensitivity for values and norms, with an attendant increased appreciation of *life values*, such as the esthetic, moral, and religious facets of our existence. However, this movement [or progressive becoming] from the pathic to the affective mode cannot be actualized effectively without educating, and especially affective educating.

In comparison with a young child's *emotional* lived experiencing, which is mostly fore-knowing, for an older child, his/her *cognitive* lived experiencing is directed to *learning to know* reality as it is. On this level, the concern is with *knowledge* not only related to the "I", but as it has validity for "us". In this respect, we also distinguish the *gnostic lived experiencing* of a younger child and the *cognitive lived experiencing* of an older one (Straus, Sonnekus).

The *gnostic lived experiencing* of a younger child (which has a strong emotional undertone) is mainly visual-perceptible, and is actualized on a concrete level. When a child first acquires language, he/she gradually distances him/herself from this concrete level and is able to enter a limited abstract level.

However, as he/she masters language and names his/her concrete experiences, talks about them, discusses them, orders, and systematized them, he/she does so on an abstract level and, in this respect, there is *cognitive lived experiencing*. In *lived experiencing cognitively*, he/she is *aware of, grasps, knows, and understands*. However, the initial *gnostic lived experiencing* of a *younger child* also has knowledge and insights as outcomes, but they do not have the same depth and quality as does the *cognitive lived experiencing* of an older child.

Emotional and knowing lived experiencing are *directly and reciprocally related*, in that a *stable emotional lived experiencing* is a condition for a child's *knowing lived experiencing*, while *knowing lived experiencing*, in its turn, brings order and control to his/her emotional life. An example is a child who feels *safe and secure* and, from this is disposed to a willingness to explore his/her world *gnostically* or *cognitively* by *perceiving, thinking, remembering, etc.* In this way, he/she not only comes to know, but is able to distinguish between right and wrong, proper and improper, by which his/her *normative becoming* is actualized.

This gradual elevation in live experiencing from the pathic (via the pathic-affective) to the affective, and from the gnostic (via the gnostic-cognitive) to the cognitive, indicate that he/she continually actualizes his/her learning and becoming on a higher level. However, this elevation has a complex other side, i.e., educative accompaniment. Thus, emotional (affective) educating by an adult is indispensable for a child's adequate emotional lived experiencing. A child who lived experiences *security* from the *love, trust, authority, and understanding* he/she lived experiences in a situation of educating/teaching, does not recoil from the *tasks* on his/her way to becoming, while a child whose emotions *lack stability*, is often derailed and does not become properly *emancipated*. Stable emotional lived experiencing also opens the way for a child's adequate knowing or cognitive educating. This is because then, he/she is increasingly open to being taught by an adult, and is ready to interpret and conquer, on a gnostic-cognitive level, the content presented via this teaching, by giving it sense and meaning.

Finally, a child's actualizing his/her psychic life by becoming and learning is possible when we use "lived experiencing" as a psychopedagogical category. However, the coherence [of the categories] within the psychic life must be kept in mind.

#### *2.2.4 KNOWING as a psychopedagogical category*

##### 2.2.4.1 Clarification of the concept

In analyzing the concept "knowing", we meet related concepts, such as knowledge, acquaintance, insight, etc., each of which, in its coherent meanings, relates to the concept "knowing", and deserve further clarification.

When "knowing", as a verb, is analyzed, it has the following meanings: to have a correct idea, to have knowledge, or to understand something, to be aware of or acquainted with ... , to have accurate information, or to have awareness; knowledge about something at one's disposal. As a noun, the concept includes the following ideas: the totality of what a person knows; acquaintance with; knowing; good understanding; insight; experiences of; learned facts; etc.

In considering these definitions of "knowing" and "knowledge", they are interconnected, and can only be distinguished with great difficulty. Similarly, the concept "knowledge" and "insight" are inseparably bound to "knowing".

A useful distinction between knowing and knowledge is that knowing (verb) is an activity or action, while knowledge is the result of this activity, by which insight and understanding are acquired.

We place the concepts knowing and knowledge within the framework of a person-world relationship. In this connection, Heidegger shows that knowing is a primordial mode in which a person finds him/herself in the world. He links this to both "Befindlichkeit", which means to find him/herself attuned to the world, and to "Verstehen", which means a person is understanding-in-the-world, the latter makes all modes of

knowing possible. He emphasizes that these modes of attunement and understanding, in which a person finds him/herself in the world, are distinguishable but not separable. In psychopedagogical language, each action of knowing leading to understanding and insight has an undertone of emotional attunement, while this emotional attunement is already the beginning, or “birth” of knowledge.

#### 2.2.4.2 Some essences of knowing

Following in the footsteps of Strasser, but especially those of Sonnekus, who has looked closely at “knowing” as an essence in a child’s lifeworld and has defined it as a psychopedagogical category. The following essentials of knowing are differentiated:

- Knowing originates in child intentionality, an activity directed to knowing the world or reality in which he/she is. Thus, it is an action directed to a search for the sense and meaning of all he/she has a relationship with, and which awakens his/her wonder;
- Knowing, as far as its beginning is concerned, is *intuitive knowing* and is the beginning of all knowledge. Intuitive knowing implies a knowing relationship built on an *attunement* to and trust that things are as they are immediately experienced. Although *intuitive knowing* is pre-conceptual, it already includes the beginning moments for conceptual (*cognitive*) knowing;
- Knowing is question-asking and, thus, is a search for clarity, understanding, and insight. In his/her questioning nature, his/her relationship of knowing is inseparably entwined with experiencing wonder (Gerd Brand), which stimulates his/her willingness to learn;
- The action of knowing embodies anticipations, i.e., fore-grasping (understanding) of what will be known;
- Knowing is structuring, i.e., an analyzing, schematizing, ordering, interpreting, synthesizing activity;
- Knowing also is an activity of comprehending, and includes understanding, grasping, and insight, without which objective knowledge is unthinkable.

With reference to only a few of these essentials of knowing, as a phenomenon in a child's lifeworld, the act of knowing is of cardinal importance for actualizing the psychic life. Also, change, as an essence of child becoming, is only possible in so far as he/she learns to know, since knowing is an essential of learning, it co-defines it. In other words, a child changes (becomes) as he/she learns, and he/she learns to *know* something.

#### 2.2.4.3 Knowing as a mode of actualizing a child's becoming and learning

The initial relationship between child and reality, especially as this is expressed early on in play, is not directed primarily to knowing reality, but rather to doing, manipulating, being busy with things. This relationship is accompanied by strong emotionality, and already embodies knowing things intuitively in their "lived meanings". Such intuitive knowing becomes a first grasp of things and paves the way for more distanced and objective knowing. The activity of learning is implicitly present, since here a child's concern with things results in knowledge. Although this knowledge has a limited and fragmentary flavor, it is the beginning of real gnostic-cognitive knowing.

Intuitive knowing is not the same as sensory perception (Sonnekus), although this is included, but rather is on the level of sensing, as the mode by which all learning has its beginning. Thus, it also has moments of understanding, but also of misunderstanding (Strasser) and, therefore, it is also the origin of all experiencing and lived experiencing, of understanding and misunderstanding (Sonnekus).

From the limited and unfinished flavor of knowledge resulting from a child's acts of intuitive knowing, the task of educating speaks clearly. A child experiences not only that he/she doesn't understand fully but directs him/herself questioningly to an adult for more clarity. By asking questions, he/she wants to better learn to know something, a phenomenon with which all educators (parents, teachers, etc.) must contend. This questioning attitude of knowing (Sonnekus) by a child goes hand in hand with a moment of anticipating that the object of knowing possesses

dimensions for which he/she cannot offer an explanation (solution). This contains a fruitful moment which eventually is fundamentally important for teaching and learning. A child is in search of understanding and insight with his/her “partners” of experiencing and, therefore, there are many “why questions” extending over the entire life of being a child and are extremely important for meaningfully actualizing his/her becoming and learning.

This questioning attitude of knowing by a child, by which he/she learns, also is aimed at a search for structure in his/her cognitively exploring reality. He/she is in search of certainty, wants to understand, and this is what spurs him/her on to analyze, compare, order, interpret and synthesize what is experienced (i.e., certain phenomena of reality, learning content, etc.), and thereby brings its structure to light. Such knowing of structure brings greater clarity and enables him/her to grasp and acquire such notions as “cause-effect”, “means-end”, and interdependent connections.

But how are a child’s knowing activities brought into motion? We find an answer in a child’s actualizing the modes of learning. As a child senses reality and gives attention to it (Van Niekerk), often he/she experiences gaps (deficiencies) in his/her possessed experience, or knowledge. This spurs him/her on to a cognitive level where, by perceiving, thinking, remembering, etc., he/she analyses, orders, interprets and, thus, structures that piece of reality and, in this way, not only replenishes his/her deficiencies, but broadens and deepens his/her possessed experience.

This structuring of knowing is an understanding, or a real grasping of the object of knowing (Sonnekus). A child acquires insight and obtains new knowledge which is transferrable to other problem situations he/she might confront in the future.

Finally, the meaning-invested knowledge resulting from these activities of knowing form the fabric of the modes by which he/she is going to *behave* during his/her becoming. An adult’s search for distancing, emancipating, objectifying in his/her life, by which his/her progress on the way to adulthood becomes

noticeable and is unthinkable if he/she doesn't show that gradually he/she learns to know reality. Such possessed knowledge, as possessed experience, enables him/her to loosen him/herself from an adult's help and support and to finally be recognized as an adult.

### *2.2.5 BEHAVING as a psychopedagogical category*

#### 2.2.5.1 Clarification of the concept

Viewed etymologically, the concept "behaving" is paired strongly with the normative, with the accent falling on proper, improper, good, or bad behavior (behaving). The verb form, as we find it in the English "behave", and in the German "sich haben", and "Verhalten", refer to the norm-directedness of behaving. This is seen in the following meanings of the word "behave":

- "behave" – to act, conduct oneself properly, to exhibit good manners, having good (bad) manners;
- "sich haben" -- refers to assuming responsibility for behaviors;
- "verhalten" – is translated as restrained, contained, checked behavior.

From this, behaving is about someone who behaves, and that his/her behaviors are always directed by *norms* as well as by the choices he/she makes. In addition, behaving goes hand in hand with assuming responsibility; the latter stresses that personal choice in human behavior accords with norms.

#### 2.2.5.2 Some modes of appearing and essentials of behaving

In a study of behaving as an essence of the psychic life of a child-in-educating, Bondesio shows that it is a mode in which a child finds him/herself as a human being in the world. In contrast to a behaviorist view of behaving, as an organism's reaction to stimuli in terms of reflexes, behaving is seen as an authentic human phenomenon which is seen in different relationships a person establishes with his/her world. As far as its origin is concerned, human behavior is an answer to a situation, or as Buytendijk puts it, "behaving is a mode which is in harmony with a relationship,



which means that a person (child) is continually occupied with fellow humans, with things, with other living phenomena, with nature, etc.”

Human behaving and its meaningfulness are expressed in human body-ness (Merleau-Ponty) since a person directs him/herself bodily to his/her world. A person also behaves as a *totality* in relation to his/her world; therefore, behaving is the meaningful crowning of a person’s total involvement with reality. This remark implies that one can only understand another’s behavior if one really understands his/her personal circumstances, as well as the situations to which his/her behaving refer.

Behaving, as a person’s answer to a situation, can give rise to different modes of expression. Hence, a goal-directed action can be viewed as behavior, as can numerous bodily expressions such as a frowning or smiling human face, waving a hand, stamping a foot, each of which expresses a relationship to reality.

With respect to the bases of the modes in which behaving, and its essential characteristics appear, Bondesio differentiates the following modes of behaving, which can only be distinguished from each other:

- Reflexive behaving is characterized by an absence of any willing. This type of behaving is stripped of a conscious intention, of purposeful deciding (Bondesio), as well as of goal-directed action. Examples of simple reflexive behaviors are the pupil-, corneal- and plantar-reflexes.

Although reflexive behaving is not goal setting, it is qualified by goals and derives its meaning, not from itself, but from a total bodily involvement of a person with his/her world (Buytendijk). The following comment by Van den Berg, cited by Bondisio, serves as an illustration: “A pupil reflexively contracts as the wanderer walks in the sunlight with his feet, which also move reflexively. But the wanderer himself steps into the sunlight with a resolution to do or not to do it. With one resolve, which is important, in that resolve he makes use of many goal-appropriate reflexes. Without

these reflexes, as preconditions, his resolve would be powerless. Without his resolve, the reflexes are senseless.” Thus, reflexive behaving, although it constitutes a vital part of our existence, is not meaningful itself, but becomes meaningful when and because a person behaves in the world as a totality.

- Voluntary behaving: The following variants of voluntary behaving are distinguished by Bondesio: simple voluntary, complex voluntary, and habitual behaving. Each of these variants is characterized by a *moment of choice* expressing personal concern and responsibility. Voluntary behaving originates in a child’s openness for and directedness to reality. As such, they are ways in and by *which he/she establishes relationships* with reality and are noticeable and affirmed.

Bondesio shows that complex voluntary behaving includes moments of willing, and of choice among different reasons (motives) which, in this form of behaving, are strongly brought to the foreground. Thus, a person’s choice is *willed*, he/she defines his/her *goal, resolves, how to reach it*, and then *realizes* it.

Simple voluntary behaving is different from the complex variant merely in that there are not a variety of reasons (motives) from which choices must be made. However, the course of complex and simple behaving remains the same.

Habitual behaving, according to Bondesio, is based on experiencing, it is executed less consciously in that there are *automatisms*. This behaving assumes the *control of specific actions* ranging from a simple matter, such as dressing, to a more complicated action, such as playing tennis. Habitual behaving usually is an action which is simple and efficient. Also, it is characterized by an apparent absence of reasons (motives), choices and decisions (Bondesio). However, all these behaviors are contained in and, thus, are realized in actualized behaving.

In summary, *all* behaving is expressive, i.e., it shows something about a person, as well as about the reality within which he/she is

involved. One of the most important ways in which a person (child) expresses him/herself in behaving is by using language because it not only symbolizes our profound relationships with the world, but it ratifies and confirms them.

#### 2.2.5.3 BEHAVING as a mode of actualizing a child's becoming and learning

Becoming an adult is an event which is actualized gradually in a child's life. Attaining the aim of educating as upbringing, i.e., proper adulthood, has as a basic condition that he/she increasingly live in accordance with the norms, values, and behavioral code of an adult lifeworld. This means that, as he/she becomes and learns, he/she continually has the task of *elevating the level* on which he/she behaves. As he/she increasingly behaves as an adult in the everyday lifeworld, he/she gains insight into adult ways of living [behaving] and actualizes his/her becoming on a higher level.

A child's gradual and progressive *elevation* in *behaving* is a matter both of his/her taking an active part in educating, and the purposeful accompaniment of him/her by an adult educator. From an early age, an adult intervenes with or accepts his/her behaviors. Misconduct is condemned by warning and reprimand, while acceptance of approvable behaving is shown by an encouraging word, look, or smile.

As educator, an adult has the task of seeing that, while a child is behaving, he/she refines and changes it in accordance with an image of adulthood. Before this change can occur, it is necessary for an adult to set an example of the life values for a child to imitate. An adult's behavior must be an example worthy of imitation by a child, and which he/she can add to his/her behaving.

The other side of this is that an educator must, in the spontaneity of educating, create situations or seize moments to teach a child, if he/she wants a child's behavior to be refined and changed. For a child to behave correctly and properly, he/she first requires an experiencing and lived experiencing of the sense and meaning of

such modes of behaving, thus, *knowledge of*, as well as a willingness to decide and to carry through with such behaving. Hence, child behaviors can never really be grasped or understood if they are not “externalized” or are made more expressive, since behaviors are the crown placed on a child’s experiencing, willing, his/her lived experiencing and knowing (knowledge), i.e., he/she behaves in accordance with his/her *meaning imbued possessed experience*. This does not mean that he/she, in actualizing his/her psychic life (in his/her becoming and learning), will only behave positively. However, it is positive behaving which is the aim from a pedagogical point of view.

From the earliest moments of child existence, in his/her behaving, he/she is directed to mastering (possessing) reality. He/she will do, handle, choose, and decide for him/herself, but the execution of these actions, especially their quality, is indissolubly interwoven with what he/she already has learned. Thus, his/her level of becoming, which largely is determined by his/her learning activities, can indicate the level on which he/she is going to *behave*. Positive change and modification in his/her behaving, change in compliance with the norm-image of proper adulthood, is a sign that he/she has learned and his/her becoming is actualized in the direction of proper adulthood.

A child’s behaving, which also reflects his/her possession or mastery of reality, varies in quality from child to child, and from age to age. For example, a younger child can perform with ease certain simple habitual behaviors such as dressing, eating, and brushing teeth, while for an older child, more complex habitual behaving is obtainable to a superior degree; for example, driving a car, which not only presupposes BEHAVING and motor skills, but also knowledge and insight regarding the regulations, law enforcement, and similar demands.

Pedagogically, a child’s behaving is coupled with the *acceptance of responsibility*: therefore, his/her experiencing of and knowledge of norms, and the sense and meaning he/she attributes to them are preconditions which make purposeful and meaningful behaving possible. A child’s *voluntary behaving*, which is a matter of willing, choosing, deciding, and doing (Bondesio),

cannot be actualized outside the other essences of the psychic life, i.e., experiencing, willing, lived experiencing, and knowing. Behaving, in its action-character (act-character), is defined by a child's *experiencing, willing, lived experiencing*, and his/her *lived knowing* (Bondesio) and, therefore, the actualization of his/her psychic life has its crowning in the act of behaving.

A child becomes and learns in accordance with a *situation of educating* in which he/she finds him/herself, while, at the same time, his/her behaving is defined by his/her levels of becoming and learning.

### *2.2.6 SYNTHESIS: The psychic life of a child-in-educating*

At the beginning of this chapter, the reader is oriented to psychopedagogics. The emphasis is on a scientific (categorical) view of actualizing the psychic life of a child-in-educating. It is stressed that this actualization is seen in his/her becoming and learning, and is actualized through the essences *experiencing, willing, lived experiencing, knowing, and behaving*. To elucidate and describe its actualization, these essences are elevated to psychopedagogical categories.

In this way, we not only give a picture of the actualization of the psychic life, but we continually allow the coherent nature of its differentiated essences to come to the fore. Although this coherence is pushed to the fore, while discussing the differentiated essences, they are purposefully kept in the background temporarily because this important matter requires separate description and elucidation.

Their coherent nature must be given as a totality-image by using terms of how the psychic life is actualized, and that this totality-image is more than the sum of its different parts. This means a totality image of this actualization is only possible if we take a closer look at this coherence. From this closer look, it is clarified further how a child's becoming and learning are actualized because of the close interwovenness of experiencing, willing, lived experiencing, knowing, and behaving as distinguishable but inseparable essences of the psychic life.

### *2.2.7 The coherent nature of the various essences of the psychic life of an educand: a learning- and becoming-perspective*

When we search for coherence in the psychic life, we pose a very difficult problem, since the psychic life is always actualized as a totality, with reference to a child's becoming and learning. Its essences have their sense and meaning in this larger whole, to the extent that they are meaningful for the unfolding and flourishing of his/her becoming and learning.

Becoming and learning are the modes of manifestation of the psychic life, and their coherence is indissoluble. A child learns as he/she becomes and becomes (changes) as he/she learns. Because he/she is someone who wants to be someone, and to become, he/she learns and, accordingly, he/she changes. This change which appears in his/her becoming is a change in the direction of proper adulthood. Hence, the meaning of actualizing his/her psychic life lies in his/her becoming adult.

From a psychopedagogical perspective, i.e., from a *becoming* and *learning* perspective, the question now is how he/she actualizes his/her psychic life as a totality. It is actualized by means of its various essences which appear as follows in their coherence.

Child experiencing is the original mode by which he/she turns to and reaches reality and *learns to know* it (acquires knowledge). It essentially is a *willed* involvement toward and with reality by which he/she *actively* relates to it. Thus, he/she establishes a relationship with his/her world as he/she *experiences*, since experiencing is the mode by which he/she continues to turn to the world (people, content, things, etc.). He/she further experiences his/her world through *sensing* (becoming aware, conscious) it by turning *attention* to, by *perceiving* it, *thinking* about it, and much more, by which he/she *learns* and his/her *becoming* flourishes.

This *experiencing* reality, however, is not an aimless wandering, but rather a *willed involvement* toward an attainment of reality. Thus then, it in fact, is child *willing* which, in its essences is characterized by *goal*- setting, direction-giving, and deciding (Van

der Merwe), which gives direction and a course to his/her *experiencing* reality (Sonnekus). Thus, he/she *experiences* to the extent that he/she *will* decide to turn him/herself to something specific (goal-directed). Child *willing* also is important with respect to determining the quality of *experiencing*. That is, a strong willing prepares him/her to *experience*, to *explore*, to understand, and to investigate his/her world, all of which require prognosticative effort, and overcoming *resistances*. A child with strong willing is not necessarily someone who, in general, achieves, but is someone whose *becoming* takes a direction and course.

According to Van der Merwe, a child's *willing* is meaningfully related to his/her *lived experiencing* in that his/her emotional lived experiencing is the basis for a strong *willing*, also known as willpower and, thus, determines its quality. To the extent that his/her emotional life is *stable*, his/her willing is strong, and he/she chooses and decides more effectively, and any indecisiveness becomes controlled. However, if his/her emotional life is characterized by tension, uncertainty, restlessness, his/her *willing* becomes weakened and this has serious implications for actualizing his/her *becoming* and *learning*. This means a strong *willing* is indispensable for actualizing his/her intellectual (*gnostic/cognitive*) potentialities and, with this, *the lived experiencing* of meaning, especially as this is disclosed in a learning situation at home and in school. On the other hand, it is *equally the case that his/her affective, cognitive, and normative lived experiencing* are similarly served in their unfolding by his/her *willing* (Sonnekus).

Similarly, since child *experiencing* is the original mode by which he/she turns to reality, and since this turning is steered and directed though his/her *willing*, simultaneously, there is *lived experiencing* of reality. He/she *lived experiences* what he/she *experiences* and in his/her search for meaning he/she gives sense and meaning to reality. What he/she *lived experiences* (things, learning content, etc.) become invested with personal sense and meaning. Through child *experiencing*, the experienced reality (content) now becomes reality-for-me; the "I", itself, can give meaning to it. The meaning which reality itself has is changed to

personal meaning via his/her *lived experiencing*. The “something” (content) *experienced* becomes, on the ground of his/her *lived experiencing*, e.g., beautiful ugly, pleasant, unpleasant, meaningful, meaningless, interesting, uninteresting, valuable, valueless which carry the stamp of his/her own unique meaning. A child’s meanings “congeal” in his/her *lived experiencing* (Van der Stoep) because of the personal attribution of meaning, and this is why his/her *lived experiencing* is the meaningful completion, refinement, and deepening of the meaning of what he/she *experiences*.

Through this sense- and meaning-giving activity, actualized on feeling, knowing, and normative levels, he/she builds for him/herself personal *possessed experience* which, as he/she *learns* and *becomes*, increases in depth and breadth. Such *possessed experience* has significance for a child’s future *experiencing*, and it co-determines the level on which he/she gives sense and meaning to reality.

Since the essences of the psychic life continually interact with each other in their execution, his/her *willed experiencing* of reality, and of giving personal meaning is simultaneously *learning* to know. As he/she *willfully experience*, he/she also *knows*. His/her *experiencing*, then, originally is characterized by an *intuitive knowing* of reality which also is a first grip on reality. Although this *intuitive knowing* is limited and incomplete, it is the basis on which all *gnostic/cognitive knowing* (understanding, conceptualizing) is built.

*Conceptual knowing*, as the highest form of knowing, originates in *intuitive knowing* but, as far as its results are concerned, it involves a much higher level, seen here as *real insight, understanding and, thus, objective knowing*. Such *objective knowing* means that a child moves him/herself from an *emotional (pathic/affective)* level to a more *knowing (gnostic/cognitive) level of lived experiencing* (conceptualizing, understanding). This elevation in *lived experiencing*, at the same time, is an elevation in his/her knowing. Now he/she is on a level where he/she can, in a succinct and objective manner, communicate about a diversity of themes such as the *learning content*, certain



*perceived phenomena*, and (especially a child in puberty) whether specific values and norms have validity.

In compliance with the coherent nature of *experiencing, willing, lived experiencing, knowing, and behaving*, as essences of the psychic life, we conclude that as they are actualized, they *flow into behaviors and become discernible in his/her behaving*. This *behaving* is the outcome, as well as the crowning of the actualization of these essences.

A child *behaves* in and through *experiencing, willing, lived experiencing*, and *knowing* (Bondesio), but also, and especially, because of the *possessed experience* which he/she has at his/her disposal, the outcome of actualizing the psychic life as a *totality-in-function*. A child broadens and deepens his/her possessed experience as he/she actualizes his/her psychic life as a totality.

Furthermore, a child's *existing possessed experience* is of special importance for his/her *future behaving* because it is the determinant of the level of his/her *behaving*. It is concluded that the ways in which he/she behaves are to a greater measure a reflection of the quality of his/her *learning* and *becoming*. With this, *behaving* is the outcome and the crowning of the actualization of his/her psychic life.

Thus, child *behaving* points to the continual actualization of his/her *psychic life as a unity* (here and now), as well as his/her *learning* and *becoming* over time; thus, the wealth of *possessed experience* available for actualizing his/her *entire psychic life* influences, co-determines, and becomes evident in his/her *behaving*.

### *2.2.8 Concluding remarks*

The aim of this chapter is to present a general orientation to the area of study in which psychopedagogy is involved. Since only general guidelines are drawn, some of the *details* arising here are discussed in chapter III on learning.

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