

CHAPTER 5 RETROSPECT AND PERSPECTIVE

1. RESULTS OF A PHENOMENOLOGICAL VIEW OF CHILD LIVED EXPERIENCING

Because of the confusion stemming from the contrasting views of empiricism and phenomenology regarding the concept of experience, it is decided to disclose the phenomenon of being-a-child in terms of a "new" category, i.e., lived experience. A reason for this is to show that psychological pedagogics is concerned with a child's lived experiences.

Lived experiencing is understood as fundamental intentionality, and this concept is viewed as a foundational category. The following is a preliminary definition of lived experience as a general term, collective concept, and fundamental form: **lived experiencing is the personal** (subjective, knowing, normative), **intentional** (meaning-giving, meaning-living, taking a position), **continuous activity of being conscious of reality**. Lived experiencing also is an emotional (pathic) "knowing"; at the same time, to lived experience is to find oneself (already there) (pathic), and to already understand (gnostic). The experiential world is described as the momentary landscape or slice of reality which I know emotionally in the moment of lived experiencing. The life world is always a potential experiential world. This lifeworld and experiential world are the points of departure for the psychologist-pedagogue who wishes to explore a child.

What follows is a reflection on lived experience as a fundamental anthropological category in a child's life world. Lived experience discloses essential aspects of the lifeworld. It also expresses the essentials of a child becoming (adult). A child **becomes** through lived experiencing, and the course of his/her becoming involves an elevation in the level of his/her lived experiencing. It is understood further in terms of a child's potentialities to lived experience; lived experiencing, becoming, elevating dialogue, and actualizing potentialities form a unitary event in a child's flourishing.

It is shown how a child's becoming is actualized via the following four modes: **body-ness** (as the center of lived experiencing, and of the reality which is lived experienced), **sensory** lived experiencing, lived experienced **movement**, and **spatiality**. The task of the psychologist-pedagogue is to study a child and his/her lived experiencing as modes of becoming. This involves the question of the destination (adulthood) a child must reach, and the question of how an educator should support a child in his/her lived experiencing and in his/her experiential world so that gradually he/she can be considered an adult. Thus, as a category of becoming, child lived experience has pedagogical significance and implications.

In Chapter 2 some essential aspects or moments of the phenomenon of lived experiencing are disclosed. A distinction is made between pathic and gnostic lived experiences: pathic refers to moments of subjective, primordial lived experience, as precognitive attunement; gnostic refers to moments of distanced, cognitive, objective lived experience. The pathic is a precondition for the gnostic, and a child is confronted with the task (demand) of distancing him/herself from pathic to gnostic lived experiences. He/she must progress from a pathic to a gnostic disposition, from child ways of lived experiencing, and a child experiential world to adult ways and an adult world.

Pathic and gnostic lived experiences form a unity. In terms of Heidegger's anthropological categories of **attunement** (Befindlichkeit) and **understanding** (Verstehen), the following is formulated: pathic and gnostic lived experiences encompass each other; all gnostic lived experiences have an emotional moment and all pathic lived experiences have a disclosive character.

The nature of the stream of lived experiencing is described in terms of Linschoten's views: it is continuous, it flows forth in an unbroken stream; it has an integral character in that psychic occurrences are lived experienced as an undifferentiated unity; each lived experience is person-bound, is I-specific; it has the function of knowing; the stream of lived experience is continually changing and transforming.

Language is a superb means for expressing lived experienced reality. Lived experience "demands" to be formulated in language.

In a lived experienced field, there is a distinction between the marginal and the thematic. The marginal is the horizon (context, surrounding) of the theme (central lived experience, core).

The following are distinguished as modalities: lived experience as activity (a subject lived experiences), as content (experiential world), and as state (ways of lived experiencing, as ways of being directed to something).

As an intentional act, lived experiencing occurs in terms of norms and values. In this way, normative moments in a child's experiential world are disclosed. On all levels of lived experiencing (pathic, gnostic), there is the normative. Thus, the pathic-gnostic are closely interwoven with the normative lived experience of meanings.

In Chapter 3, the author sketched several psychological-pedagogical criteria for evaluating child lived experiences. A primary criterion is if a child's potentialities for lived experiencing are actualized. More specifically, this concerns the actualization of his/her pathic, gnostic, and normative potentialities. Some secondary criteria stemming from the above are then selected for elaboration.

In Chapter 4, some examples of images of lived experience are described. These images are the result of a practical exploration of the experiential worlds of five children of different ages and with different learning and behavioral problems. In the following section, the results of this research are summarized.

2. RESULTS OF A PHENOMENOLOGICAL VIEW OF THE EXAMPLES IN THE PRESENT STUDY

A child's lived experiences can be favorable or unfavorable for his/her becoming adult: deficient lived experience, or the non-actualization of potentialities of lived experiencing restrain a child's becoming. If a child's pedagogic situation does not meet the psychological-pedagogical criteria for evaluating child lived experiences (i.e., if the necessary pedagogic support is lacking, or if the child does not respond in positive ways to his/her being appealed to and, thus, does not actualize his/her potentialities of life), he/she is conspicuous to a psychologist-pedagogue because he/she is derailed in his/her being-on-the-way to full adulthood (he/she is especially conspicuous regarding his/her lived experiences and his/her experiential world).

The pathic lived experiences of a pedagogically neglected child especially include feelings of insecurity, uncertainty, helplessness, and anxiety. With regard to the pathic, gnostic, and normative, he/she then shows a narrow experiential world (an attenuated dialogue with the world), infantile, confusing, and confused lived experiences; then he/she usually has learning and/or behavioral problems. Additional essentials of the experiential world of such a child are his/her unassimilated and unassimilable lived experiences, his/her deficient becoming a person, and his/her pathic disposition.

Heading the results of the present investigation is the non-actualization of these children's pathic, gnostic, and normative potentialities, and the fact that unfavorable and deficient lived experiences hinder their becoming. Such children are conspicuous to a psychologist-pedagogue, and their own, unique experiential worlds indicate a problem in their lived experiencing.

3. PERSPECTIVE

(a) The phenomenon of child lived experience as a task for psychological pedagogics:

psychological pedagogics, a part-perspective of pedagogics, has the task of reflecting on and investigating the phenomenon of child lived experiencing. In the present study, lived experience is shown to be the central category of psychological pedagogics. The aim of this section is to show the important place reflections on, and investigations of this phenomenon ought to have for this part-discipline.

A question arising from the present study and reflection is, to what extent and in what ways can the data regarding child lived experiencing provide a point of departure for constructing a psychological pedagogics, as a science of the psychic life of a child-in-education?

The psychological pedagogical question and perspective include a fundamental interest in the child and his/her daily lived experiences, i.e., a disclosure of child lived experiences and actions in their mutual relations, and in their connections with the child's situation. To understand (psychologically) a child, he/she must be viewed in his/her primordial (pedagogical) situation. The point of departure for an accountable psychological pedagogics, as a part-

perspective of pedagogics, lies not in isolated lived experiences or actions, but in this (pedagogic) situation in which the educator necessarily is confronted with moments of child lived experiencing, as psychic moments.

As existential psychology, psychological pedagogics also is a discipline which interprets scientifically a child's dialogue with his/her world. Dialogue-with-reality is lived experiencing and, thus, involves a scientific interpretation of child lived experiencing and the behavior arising from it.

Psychological pedagogics must gather and organize the following knowledge:

- (i) Knowledge of the child-in-becoming;⁽¹⁾ thus, knowledge of how child becoming is actualized via his/her lived experiencing;
- (ii) knowledge of intentionality (also viewed longitudinally)⁽²⁾ and, more specifically, lived experience as fundamental intentionality;
- (iii) knowledge of the modes of learning, as modes of lived experience, and of the child's experiential and learning world;⁽³⁾
- (iv) knowledge of the child's destination (adulthood), viewed in terms of the level attainable by the child of his/her pathic, gnostic, and normative lived experiences.

From this knowledge, the psychologist-pedagogue forms a preliminary and open image of a child in terms of which his/her continually new potentialities for lived experiencing, as openness, are viewed.

Charlotte Buhler⁽⁴⁾ views modern child psychology as the systematic study of the child in all his/her life situations to acquire a full, scientific image of his/her psychic becoming. Studying and providing the most important facts regarding the psychic becoming of the "normal, average" child in a precise and concise form gives us a standard or basis of comparison for understanding a derailed, deviating, retarded, and problem child. This also holds true regarding such a child's lived experiences and experiential world. To scientifically understand them requires a systematic disclosure of a child's lived experiences in several life situations. This systematic knowledge of the lived experiences and the experiential world of the "normal, average" child serves as criteria, as a basis for evaluating and understanding the lived experiences and the experiential worlds

of the impeded (retarded) child, the child with learning difficulties, and the behaviorally deviant child.

As a category, lived experience holds many additional possibilities for psychological pedagogics. According to Derbolav,⁽⁵⁾ the "category of lived experience" has undergone a leveling in the previously accented emotional meaning of this concept; in addition, in recent decades, it has lost considerable meaning. He sought a word for what is no longer expressed by the concept of lived experience, or for what is no longer meant by the original concept. He believes the "category of "encounter" fills this lack. Derbolav's view is attributed to the fact that he understands the concept of lived experience merely in terms of its pathic moment.

It is precisely by means of the category of lived experience and its disclosure as a pathic, gnostic, and normative unitary event that one can penetrate to the "core of a person."⁽⁶⁾ Indeed, it is a person's (child's) lived experiences (attunement, taking a perspective, intentionality, giving meaning) which characterize and motivate him/her (lived experience leads to action, says Linschoten). (Compare the demands which Derbolav⁽⁷⁾ places on this category). Hence, the present author feels that lived experience is the primary category in terms of which the phenomenon of **child-being** can be fathomed, described, revealed, and considered from a psychological-pedagogical perspective (a category is a means of thinking). This study, then, also serves as an exploratory and preliminary basis for further reflections and investigations.

The critical scientist might ask the following question regarding the choice of the category of lived experience: since lived experience is described in the present study as a being aware of reality, can the author not just as well disclose the phenomenon of child-being from the perspective of the psychology of consciousness? In answering this question, the following must be stressed emphatically: the "consciousness" (lived experiencing) of phenomenological psychology is not the consciousness of the psychology of consciousness. The difference is just as radical as are the anthropologies and psychologies underlying these two connotations of the concept of consciousness.

In the following, some essential differences are noted which point to the possibilities and significance of a phenomenologically based psychological pedagogics as a study of lived experience, in contrast

to the current psychology of consciousness, with its naturalistic foundation:

(i) Psychological pedagogics discloses phenomenologically a child's lived experiences in their mutual relationships to his/her situations and behaviors.⁽⁸⁾ This involves an understanding of the "behavioral" and lived experienced moments in the pedagogic situation. The psychology of consciousness, however, emphasizes lived experience only in terms of consciousness. It attempts to understand a person merely through an analysis and study of consciousness and awareness in their isolation;⁽⁹⁾

(ii) the psychology of consciousness is strongly influenced by Descartes' substantialist-dualistic division of a person into consciousness (mind) and body. In contrast to this, a psychological pedagogical position views the lived-experiencing body-subject as an existential totality. To lived experience, an embodied person must encounter things in the world;⁽¹⁰⁾

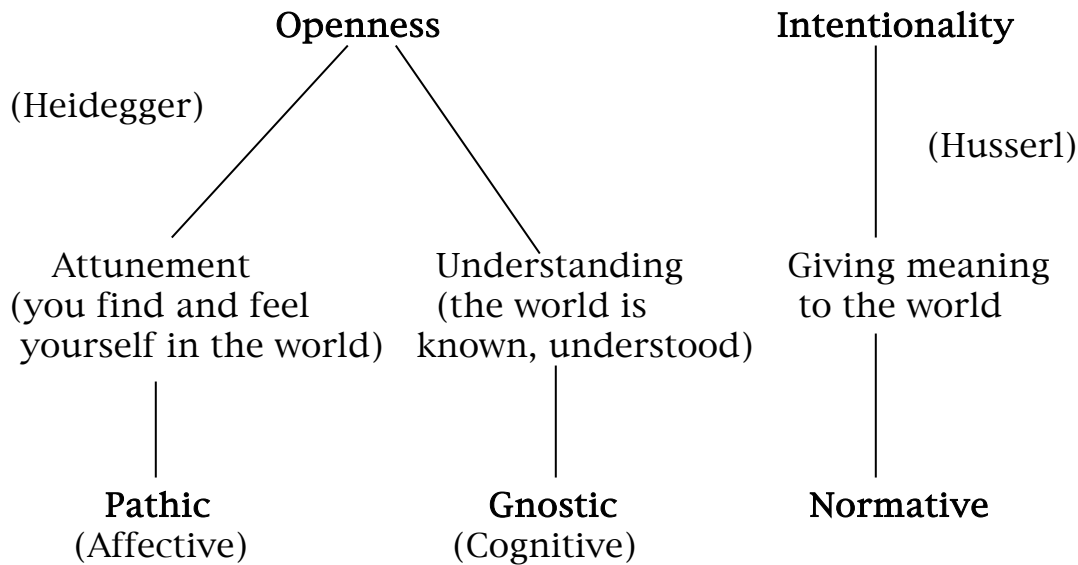
(iii) the psychology of consciousness is a depersonalized, subject-less psychology. Here consciousness is emphasized in place of a lived experiencing subject as person.⁽¹¹⁾ A phenomenological view of **being a person**^{*} is left out of consideration (openness, intentionality);

(iv) the psychology of consciousness has degenerated into an atomistic, three-fold division of consciousness into phenomena of knowing, emotions, and the conative (willing, striving). On this basis, different functions or abilities are separated from each other, and the phenomena of consciousness are analyzed and classified.⁽¹²⁾ It is already indicated that no category other than lived experience reveals with greater emphasis or clarity the undifferentiated unity of a subject's pathic, gnostic, and normative intentionalities;

(v) according to the psychology of consciousness, processes of consciousness are built up out of thing-like constitutive elements, or contents of consciousness (elementalism⁽¹³⁾). Compare this with the contrasting view of lived experience as an uninterrupted (continuous) stream; Compare the following phenomenological structure:

Being a person = Dasein (being-in-the-world)

* See following page.



(vi) the psychology of consciousness stresses the **process character** of all psychic data. as if consciousness is the result of the effects of stimuli on the senses. In contrast to this mechanistic, causal view, compare the idea of intentionality, according to which all psychic phenomena and, thus, also lived experiences, are characterized by being directed to something. Lived experience, thus, is intentional [directed] activity which further involves giving sense and meaning and taking a position. On the one hand, lived experience is a selecting stream and, on the other hand, it is a person-bound unity. Hence, lived experience is **not a process** of consciousness governed by causality; it is a stream of activity directed by intentionality, and it is not a content which arises in a causal-mechanistic way. According to Brentano, ⁽¹⁴⁾ the actual phenomenon of consciousness is not its content, but the **act** within which this content is placed;

(vii) the psychology of consciousness separates person and world. This contrasts with the phenomenon “child-in-the-world”. Lived experience is an intentional act and, thus, the inseparable unity of person and world (reality) is stressed, as well as the lived experiencing subject's involvement with the object (of intentionality). Only being (reality) can be awakened to consciousness; only life (reality) can be awakened to lived experience. To lived experience is to lived experience something, and the question of lived experience concerns that which is offered, and an experiential world. ⁽¹⁵⁾ If the phenomenon of lived experience is to be disclosed, what is lived experienced must be investigated;

(viii) for the psychology of consciousness, consciousness is a substance, an enduring something [container] full of all kinds of contents and states.⁽¹⁶⁾ However, phenomenologically, lived experience is a continuous becoming, changing, flowing, transforming stream--in continually new contexts, relations, and meanings;

(ix) consciousness is not primarily a state or content, but a meaning giving activity (Linschoten). The category of consciousness cannot be expressed in the form of activity (verb form--consciencing) as can lived experiencing;

(x) for the psychology of consciousness, naive lived experiencing (pathic, sensing) is overlooked. According to Lersch,⁽¹⁷⁾ the psychic life is reduced to contents of consciousness and processes (i.e., gnostic lived experiences as **things**).

The category of lived experience shows the essentials of the stream of consciousness, i.e., its personal, unitary, intentional, active, continuous, selective, and changing character.

Just as the concept of experience has been given a naturalistic and a phenomenological interpretation, so does the category of consciousness carry a naturalistic, and a phenomenological meaning. Thus, lived experience is that category which best captures the phenomenological meaning of consciousness (awareness).

(b) child lived experience as an educative task in the pedagogic situation: in the present study, it is repeatedly stressed that the educator must assist and support a child in his/her lived experiences and experiential world so the child can achieve his/her destination (adulthood) via these lived experiences. Thus, the pedagogic task is to educate a child to responsible ways of lived experiencing, to a pathically supported gnostic-normative disposition and, thus, to insightful, norm-directed actions. The educator must give a course and direction to a child's lived experiences (i.e., to a child's intentional directedness).

A child must lived experience "the happiness of a sphere of security."⁽¹⁸⁾ Thus, security and emotional warmth are preconditions for living and lived experiencing. Initially, pedagogic assistance is pathically supporting a child, so his/her lived experiences are favorable for his/her becoming. Later (for a child of approximately

7-9 years), the principle of educating is authority, based on admiration and respect, rather than on power and force. ⁽¹⁹⁾

An additional pedagogic task is to understand a child so that impossible demands are not required of him/her. ⁽²⁰⁾ This involves loving care and loving sympathy (a trusting relationship), loving understanding (a knowing relationship), and loving (sympathetic) authoritative guidance (a relationship of authority).

A child also must be supported in his/her bodily lived experiencing. Here, one thinks specifically of a sick child, a retarded child, or a child in puberty.

Intervening in a child's moral life (choosing and willing) is another pedagogic task. Here a child is confronted with lived experiencing norms and values. This is related to awakening his/her conscience, in that the educator (temporarily) acts as the child's conscience. At the same time, this intervention is educating to responsibility. ⁽²¹⁾ Thus, without pedagogic assistance and support, it is not possible for a child to adequately actualize his/her pathic, gnostic, and normative potentialities of lived experience.

Just as in the preceding reflections, a distinction is made between the task which child lived experiencing holds for psychological pedagogics, as a part-science of pedagogics, and for practical educative actions (pedagogy) so, in the following section, a distinction is made between the task which **re-lived experiencing** (corrective lived experiencing) holds for orthopedagogics, as a science, and for orthopedagogy, as a practical, corrective activity, or re-educating.

It is also established that a child's gnostic lived experiencing contains a task for didactics (as a theory of teaching), as well as for the practice of teaching. Finally, the matter of gnostic (corrective) re-lived experiencing holds a particular task for orthodidactics (theory), as well as for orthodidactic activity (practice).

(c) re-lived experiencing (corrective lived experiencing) as a task for orthopedagogics and for orthopedagogy: Nel and Sonnekus⁽²²⁾ describe orthopedagogics as that aspect of pedagogics which tries to re-educate, by specialized, corrective pedagogic means, a child who deviates physically, psychically, or spiritually

(or all of these) with the aim of achieving the level of adulthood which is attainable.

Thus, the tasks of orthopedagogics are stated as follows:

(i) Van Gelder⁽²³⁾ defines orthopedagogics as the theory of educative action for a child who is restrained in his/her educability; this involves orthopedagogics in enlarging this theory, as a scientific problem regarding the lived experiences and experiential world of such a restrained child. This implies disclosing and analyzing the phenomenon of being-an-impeded-child, in terms of the category of lived experience. This also means studying the psychology of lived experience by an orthopedagogue, as well as the possibility that orthopedagogics can contribute, in this regard, to the psychology of lived experience. Thus, it includes a systematic understanding of the psychology of a child with limited cognitive and sensory potentialities of lived experience as, well as of a child who is restrained in his/her pathic and normative ways of lived experiencing. "The question asked by this psychology is, how does the child lived experience and explore his/her world; this question suggests difficulties in directly identifying the pedagogic problem," writes Van Gelder;⁽²⁴⁾

(ii) design and develop methods and media (tasks) to explore the deviating child's experiential world to attain an image of his/her lived experiences;

(iii) reflect on the particular orthopedagogic tasks implied by the deviating, problematic image of lived experience of a restrained child, a child with learning difficulties, with behavior problems, a child difficult to educate, etc., with the aim of actualizing the (sometimes defective) potentialities of these children;

(iv) once again, the phenomenon of educating itself must serve as the point of departure and, more specifically, the psychic aspects of educating must be disclosed;

(v) Van Gelder⁽²⁵⁾ proposes the **child's educability** as the central category of orthopedagogics. In terms of the present theme, this can be stated as the actualize-ability of his/her potentialities for lived experiencing;

(vi) orthopedagogic work is directed to uncovering stagnations in a child actualizing his/her potentialities, as well as to rectifying or correcting these stagnated potentialities; orthopedagogic work is also directed to guiding a child, via his/her lived experiences and **re-lived experiences** to full adulthood.

(Compare Van Gelder's pronouncement in this connection). In this respect, the task of orthopedagogics also includes reflecting on the child's restrained potentialities to lived experience, in terms of his/her **re-lived experiencing**, and its connection to his/her becoming adult.

Regarding the task of **orthopedagogy**, or the activity of re-educating in an orthopedagogic situation, the following comments are offered.

Muller-Eckhard says, "In the unchildlike spirit of our time, a child is already forced into a model of efficiency and intellectual achievement."⁽²⁷⁾ From his/her own experiential world, which contrasts with a child's, an adult places demands on him/her to be and become adult. In fulfilling these demands on his/her long and difficult road to becoming adult, in his/her inner and outer helplessness, a child must be **supported** in loving, understanding ways. He/she must be supported in his/her progression "from one world to the other"⁽²⁸⁾--from the experiential world of a child (with his/her primordial need for food, sleep, cleanliness, etc., for sounds, movement, unlimited holding, imagining, yearning for love and safety) to that of the adult (with its demands for cleanliness, tranquility, adult concepts of ownership, honesty, truth, level-headedness, efficiency, succinctness, being bound to time).⁽²⁹⁾ If this necessary pedagogic support is not provided, or if a child does not respond in accountable ways to his/her being appealed to, the educator is confronted with an orthopedagogic task.

With respect to child lived experiencing, the orthopedagogic task is corrective or **re-lived experiencing** so the pathic, gnostic, and normative moments necessary for his/her becoming and his/her non-actualized potentialities to be actualized so the deficiencies in his/her lived experiences can be replenished. Orthopedagogics is re-educating and re-orienting:⁽³⁰⁾ it is supporting and guiding to a re-adjustment, to a re-lived experiencing. It includes the child's acceptance of self, his/her unique situation, his/her own lived experiences, self-actualization, and self-transcendence.⁽³¹⁾

According to Joubert,⁽³²⁾ a child in an orthopedagogic situation must first lived experience reality differently than he/she does, move forward in new ways, and then become different--this is re-orientation. A child's adjustment is of essential importance to his/her self-actualization. Therefore, orthopedagogic assistance

must be directed to reorienting a child to his/her unique situation so he/she can lived experience him/herself and actualize him/herself in changed ways. This involves understanding his/her experiential world, and appealing to him/her to change and reconstitute it. This requires intervening in his/her existing reality and transforming it into another more positive, more adaptable, and attainable reality, says Joubert.⁽³³⁾ This modification of the experiential world, thus, is viewed here as re-lived experiencing it. It is lived experiencing a "new" sense and meaning of reality as new and different.

Orthopedagogic assistance is support for and an appeal to a child to positively and responsibly actualize his/her strongest potentialities⁽³⁴⁾--as potentialities to lived experience. Joubert writes,⁽³⁵⁾ a child "makes his being-in-the-world positive by the ways he **lives and lived experiences** it."

Moustakas⁽³⁶⁾ calls this moment of re-lived experiencing (as a moment of attributing "new" sense and meaning) an **existential moment**. It is the moment of becoming aware (lived experiencing) and discovering (awareness and enlightenment), the moment of search, conflict, choice, conviction, conceding, resisting, committing, asserting—thus, the moment of actualizing potentialities.⁽³⁷⁾ In this moment, a child discovers new meanings and values;⁽³⁸⁾ this is the moment of self-discovery, self-actualization, self-transformation, and self-development.⁽³⁹⁾ In the orthopedagogic event, the demand is on the child "to begin to actualize his own special potentialities," so says Moustakas.⁽⁴⁰⁾

As a way of lived experiencing and adjusting, a defensive attitude (Lubbers) is not favorable for a child's becoming and requires a re-adjustment or re-lived experiencing of this attitude. Demands and tasks which are too difficult or which are presented too early lead to conflicts for the child and then force him/her into a completely perverted lifestyle and life-attitude. Then, he/she wants to escape from his/her experiential situation of conflict and is forced into a defensive attitude as a way out of this distress and misery. Consequently, he/she chooses one of three possible directions of escape, each being a primordial lived experience of an inner defensive attitude. Muller-Eckhard⁽⁴¹⁾ calls them the three fundamental lived experiences of a defensive attitude:

- (i) escape forward (aggression);

- (ii) escape into oneself (isolation);
- (iii) escape backward (regression).

The child must be supported to a more favorable re-lived experiencing of these forms of escape (a defensive attitude) because they restrain his/her becoming.

Finally, orthopedagogy involves re-educating a child whose lived experiences and experiential world deviate; i.e., the task of orthopedagogy is to support and guide a child to re-lived experience, with the aim of actualizing his/her highest attainable level of pathic, gnostic, and normative lived experiencing.

(d) gnostic lived experience as a task of didactic pedagogics and teaching: in li considering Van der Stoep's ⁽⁴²⁾ scheme, this section focuses on three categories for reflection and research from a didactic pedagogical perspective, i.e., unlocking (presenting) reality, learning, and forming.

A task of didactic pedagogics, as a theory of teaching, is to disclose the ways in which a child's potentialities for lived experiencing can be broadened (via unlocking reality, learning, and forming), with the aim of his/her eventually reaching his/her destination (adulthood). Didactic pedagogics is concerned with designing a didactic situation to unlock reality in ordered, systematic ways so a child's lived experiencing of it can proceed in ways optimal to his/her becoming, i.e., so his/her becoming can be actualized.

A child's entry into and involvement with the reality unlocked for him/her means he/she lived experiences it. Thus, lived experience is a feature of the didactic event and, therefore, a task of didactic pedagogics is to comprehend this even in terms of the category of lived experience.

Further, reality is unlocked for the child so he/she can explore and master it and get a grip on it.⁽⁴³⁾ This exploration is an act of knowing on a gnostic level; mastery changes reality to a world-for-me, as an objectifying act, while getting a grip on reality also implies **grasping** and **understanding**, as gnostic modes of being. Therefore, unlocking reality is primarily involved with a child's gnostic lived experiencing but also with the pathic and normative lived experiencing of the unlocked reality, which also are a focus of didactic pedagogics.

Teaching, as an activity (of unlocking reality), as well as learning, and forming, do not exclusively involve a child's gnostic lived experiences. Van Dyk⁽⁴⁴⁾ uses the principle of perception to show that, in attaining a grasp of reality, a child's pathic, gnostic, and normative lived experiences are involved. In perceiving, as an intentional [directed] activity, there is an emotional (pathic) appeal, an intellectual (gnostic) understanding, and a spiritual (normative) fathoming.⁽⁴⁵⁾

A primary precondition for the didactic event is that a child lived experience safety and security. This implies that he/she is calmed pathically--a precondition for thinking and reflecting, as gnostic modes of lived experiencing, and for attaining a broad grasp (gnostic understanding) of reality.

The didactic task is stated further in terms of forming a child, thus, in helping him/her achieve his/her destination (adulthood) through broadening his/her initially narrow sphere of lived experience, and through supporting him/her in actualizing especially his/her gnostic potentialities.

The central didactic category (and criterion) is **teaching**, which means a teacher unlocks reality for a child. The connection between teaching and lived experiencing is clear: lived experience means a concerned involvement with the unlocked reality [content]; this is especially a knowing entry and involvement as a learning achievement. Not only must reality be unlocked for a child, but a favorable attitude must be initiated by him/her so he/she is ready (pathic-normative) to unlock him/herself to reality (as a willingness and readiness to learn).

Langeveld⁽⁴⁶⁾ states the following as a didactic task: create an affective distance for the child, instill knowledge, and make it possible for him/her to be able to think. Thus, a child must be supported ethically-normatively, affectively, and gnostically in actualizing his/her gnostic potentialities for lived experiencing, and he/she must be educated to actualize his/her intelligence.

(e) gnostic re-lived experiencing as a task of orthodidactics and ortho-teaching: "Orthodidactics is that aspect of orthopedagogics which, by means of specialized, corrective didactic means, tries to re-educate the didactically derailed child, or

the child with learning problems, with the aim of bringing him, especially through his learning achievements, to a more effective, acceptable world relationship in his being-on-the-way-to-adulthood," write Nel and Sonnekus.⁽⁴⁷⁾

The fact that a child with learning difficulties must be supported to a gnostic re-lived experiencing of particular slices of unlocked reality, presents orthopedagogics, as a part-science of pedagogics, with a special task. This task extends over the entire terrain of orthodidactics, i.e., orthodidactic theorizing, diagnosing, and assisting.

Reflecting on and researching lived experiences and, more specifically, the lived experiences of the child with learning difficulties, are essential for orthodidactic theory. The matters of defective gnostic lived experiencing and potentialities, unfavorable and disturbed modes of lived experiencing, and the non-actualization of gnostic potentialities, are the terrain of orthodidactic diagnosis. Orthodidactic assistance aims at supporting a child to re-lived experience gnostically. This support should not merely include gnostic lived experiences, but also the pathic (e.g., his/her affective readiness to participate gnostically), and normative (the ethical demand to responsibly actualize his intelligence) lived experiences. Thus, orthodidactic assistance also involves re-lived experiencing the pathic and normative.

When the preconditions for gnostic lived experiencing fail, and when reality is not unlocked in appropriate ways for a child so that a firm grasp (understanding) of it is missing, and his/her concerned (gnostic) involvement in reality is deficient, there is need for providing orthodidactic assistance, as supporting him/her to re-lived experience gnostically. Reality [content] must be unlocked **again**, he/she must **again re-lived experience gnostically**, be **knowingly involved or concerned again** to secure a grasp of this slice of reality. In giving such help, the orthodidactician must link up with the reality which the child already grasps, he/she must "search for a point of entry into his/her familiar experiential world," says Vligenthart.⁽⁴⁸⁾

Also, the pedotherapeutic flavor of this help must be stressed. Orthodidactic assistance is not merely help with the didactic. The child also needs pathic and normative support because these are preconditions for **re-lived experiencing gnostically**. The child must

be made aware that his/her unique ways of lived experiencing are unacceptable (normative).⁽⁴⁹⁾ The orthodidactician must try to "distance him/her from his/her own lived experiences to help him/her structure the vagueness of his/her live experiences."⁽⁵⁰⁾ (Thus, this involves a distancing from a pathic to a gnostic lived experiencing of structure). For a child who is stuck in an early-childhood attunement, generally, a pedagogic and/or pedotherapeutic influencing of this attunement is fundamental, writes Vligenthart.⁽⁵¹⁾

Finally, Vligenthart⁽⁵²⁾ proposes the following preconditions for purposeful orthodidactic assistance: the child must feel safe and secure with his/her educators; a father must be an identification figure because he represents an attunement to distancing; a child must lived experience calmness and security; he/she must experience school as a safe space; help must flow from his/her lived experiences, against a background of already established trust; a child must lived experience "foreign to life" and abstract learning contents as affectively warm before he/she ventures (risks him/herself); clear assignments, rules, and methods must be lived experienced as firm points of support for his/her learning; through planning, he/she must lived experience order in the initial chaos of the learning content--all of this must support his/her attaining a certain distance from immediate (pathic) lived experience.

Vligenthart⁽⁵³⁾ says the two fundamental pillars of guiding a child with learning difficulties are " ... to promote a feeling of security, and to provide media for ordering" --thus, to give pathic and gnostic support for a distanced (gnostic) re-lived experiencing. Orthodidactic assistance can only succeed after the foundation is established for generally directing him/her.

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