

CHAPTER 1

THE ORIGIN OF THE LESSON STRUCTURE

INTRODUCTION

No one acquainted with the practice of classroom teaching would contend that the entirety of teaching and learning can be restricted to those moments during which a lesson is given. Practice shows that in addition to the periods in which instruction is given to pupils in more or less set ways, there also are a variety of other sorts of situations that arise within which teaching as well as learning occur.

When a teacher plans a field trip, gives a library assignment to be carried out independently, gives a test and analyzes errors, looks over a composition and corrects mistakes, he is involved in teaching. Similarly, the pupil involved is busy learning in each of these situations and often in independent ways he elaborates on the help he has received from the teacher.

A teacher's planning includes these and many other **comparable** activities. Therefore, when teaching gets underway, he does not always stand before his pupils by directly instructing them. Even in present times there are attempts to partly or completely replace him. In other words, particular teaching techniques are used in an attempt to free him from lesson-giving activities in order to allow him to work fruitfully in other areas with the pupils and help them to master the learning content in other ways.

Similarly, a pupil is introduced to other ways of reaching his aims than lesson activities such as attentively sitting in front of a teacher and listening. That there is a relationship between the ways a teacher plans to teach and the ways a pupil learns is an observation as old as teaching theory itself and presents no new insight into that theory.

In spite of these views, and notwithstanding their validity, still practice shows very clearly that the teacher's lesson-giving activities are the axle around which classroom teaching revolves. When he employs other forms of teaching (e.g., a reading assignment), they actually flow from his lesson activities. These other ways really follow particular lessons or serve as preparation for additional ones.

The conclusion at this stage is that all other teaching activities flow from and return to the teacher's lesson-giving activities.

The teacher's lesson can be compared to the hub of a wheel from which spokes, as other teaching activities, extend. The lesson is the pivot of the practice of teaching because it carries the business-like, formal and even fixed interaction between teaching and learning. This is not to say that the hub of the wheel (the lesson) is more effective with respect to teaching than the spokes (the other teaching activities). What applies here and what one should understand is that the initiative the teacher takes in planning teaching emanates from his person and the most important contribution that he makes to its progress really is in the lesson he gives.

The lesson is and remains the teacher's most direct intervention in the situation and, as such, provides the most direct guidance for a pupil's learning. The ways a teacher manages the lesson situation often is the ultimate criterion of his competency. He has to be able to design a lesson and implement it in practice. Therefore, it is understandable that a large part of his training is planned to equip him with knowledge that enables him to design recurring lessons that will lead to the effective learning of the pupils in his class.

A careful observation of the practical situation shows different fundamental aspects of giving a lesson which the teacher should note. The following are such fundamental matters and they are only mentioned briefly in order to acquire a better perspective on certain problems which will be treated in the following chapters.

1. If one speaks of a lesson, one does not mean an object or a thing but an activity. It is not possible to name or identify a lesson from the sphere of objects because a lesson really is something abstract. A lesson is an event that, on the basis of human initiative, is called to consciousness and which occurs among and between persons. Therefore, a lesson falls within the sphere of a human universe. Only a person gives a lesson and in planning it, he anticipates time in the sense that the lesson design and approaches can and must have decisive meaning for what follows at the end of the year.

2. Also, the lesson is not an accidental matter. Lessons given in school do not have a haphazard but an obvious beginning, course and ending. They are planned and carried out by persons who have

chosen teaching as a special area of work. It was already indicated that teaching really is a purposive and planned intervention in the child's learning activities. In this light, there is no mention of a good but only of a bad haphazard lesson. The quality of a lesson corresponds to the quality of its preparation and planning.

3. To the extent that there is mention of "a lesson", one can formulate it, as such, only if experience and practice show that there is a structure. A lesson structure, then, includes the basic information the particular teaching is planned or designed to clarify. It also is logical to conclude from this that, notwithstanding the legion of variations to which the teacher can come in designing a lesson, each design must, in itself, take up this basic structure. There cannot be very many structures of a "lesson". Persons find the same phenomena in the world of objects. The different species of trees do not proclaim different structures. They are all trees. Therefore, it surely is the task of a study such as this to disclose and describe the structure of a lesson in its essentials. The didactician easily is misled by the fact that this structure is plastic and pliable and one can easily get the impression that the different variations as manifested in practice each have a distinctive identity (structure).

4. The lesson also is a matter of a teaching effect. It stimulates the pupil and calls him to act in the learning situation. In this respect, the lesson has a dynamic, promoting, demanding character to which the pupil might not say "no". Thus, a lesson has educative value because a child changes to the degree that he learns.

One could tabulate here more such fundamental aspects. In light of the following chapters, the above serves only to indicate that there are particular problems for the teacher regarding the lesson that he has to investigate and bring to a successful closure in practice. At this stage many questions arise regarding what a lesson really is.

WHAT IS A LESSON STRUCTURE?

In any theory or exposition of a matter, the concept "structure" refers to its beginning, its origin. Structure, means that through the origin, the reality, the essentials of the matter are sought. Everything that has been appended to this origin or reality is cut away in order to disclose and understand these basic, original, primary facts. It often happens that in different human activities so many particularities are added to the matter that eventually one

cannot identify it under all of them. It is as if the origins, the fundamentals are so concealed by the addenda that what really is unique to them is no longer recognizable. One can compare this with a richly embroidered cloth that has been elaborated and embellished so much that in the midst of all of the embellishments the cloth itself no longer is noticed. The embroidery conceals it to such an extent that the cloth itself disappears, as it were.

In the case of structure, this is equally true. In the history of a science it easily can happen that an original, primary aspect of reality, in time, becomes so concealed by particularities, opinions, points of view and related facts that the original no longer is discernible. In such a case, then one views all of these particularities without being able to decide which ones really represent original, fundamental data regarding the matter.

As far as the lesson structure is concerned, it is a matter which for centuries has been exercised daily in a particular practice, namely, in the school. It is understandable that centuries later there are so many particularities and details, variations and deviations added to the original phenomenon of a lesson that it almost is impossible to recognize its structure as such. One often experiences this difficulty when a so-called teaching system is investigated, for example, that of Montessori or Decroly. On the surface, then, it seems as if there is no lesson structure in the usual, acceptable sense of the word. However, as soon as one digs deeper and cuts to the bone, one discovers that these only are variations of the same theme, of the same structure.

Hence, when a lesson structure is sought, the didactician tries in his investigations and analyses to break through to the original, beginning, or primary facts that arise with a lesson. If he allows himself to be lead in any ways by particularities, constructions, patterns, systems, prejudices, perspectives and the like, he simply will misperceive the structure and fall prey to ideas that have nothing to do with the origin of the matter which he hopes to find and deal with. The question now is: Where should the didactician search for the origin of the lesson structure?

THE ORIGIN OF THE LESSON STRUCTURE

Giving a lesson is an activity that one runs across mostly in a school of one sort or another. Therefore, in the usual course of things, it is

clearly understood that a lesson is identified with a teacher who brings about a pattern of teaching activity in order to realize particular aims. If one takes into consideration that the verb form of the concept "teach" [teaching] really is founded on "reading", one also can understand that the original meaning of "giving a lesson" really is that someone who knows how, reads to another person (student). Other derivations which have arisen in the ordinary course of the spoken language is "reading" (a general concept in preschool teaching) and "reading to" (a concept that in former years was particularly prominent in church). To give a lesson has as its original meaning to read certain things to those unskilled in reading or who do not have the needed books to read themselves.

If the meaning of the word "lesson" should be taken into account in our search, then there is little doubt that this activity (i.e., giving a lesson) has occurred in more areas than in schools. Consequently, the school is neither the pivot nor does it monopolize the activity of "giving a lesson" as such. In the vernacular, a person "gives lessons" in many situations that have nothing to do with schools as such. Idiomatically speaking, then, giving a lesson should mean that details about which a person apparently is altogether unaware are brought to his attention with the aim that he ought to reorient himself when informed of these contents.

When the question of giving a lesson raises the issue of children, this also entails additional matters of particular importance. Teaching a child is not the same as "someone reading a lesson". When children receive a lesson, this really means that these lessons are an integral part of the practice of educating that the adult purposefully presents in order to help the child become a grown-up himself. This view is not merely a question of theory. It clearly is evident in people's everyday experiences. If one's focus is on the entire course of educating, one fact clearly is noticeable: educating cannot occur without something (as content). An educator always is busy orienting, directing, encouraging, reprimanding, etc. with respect to "something". The child as well as the adult is busy with something. Now the question is what does this "something" include. In the usual course of a person's experiences, in a general sense all persons are educated and eventually they educate as well, that is after they reach adulthood and have children themselves.

As far as this educating has to do with "something", experience also shows that this something is not objects. In the course of matters, it

might involve objects, e.g., a spoon or a spade or a book. What is of concern, however, is not a spoon, spade or book but the **significance** of these objects in the course of a person's everyday life. For example, it has to do with the function of a spoon or a spade; the skills that have to be acquired regarding them. In educating, there are definite norms or yardsticks that arise regarding, e.g., how one should handle, take care of a spoon or a spade. What has to be clearly stated here is that education occupies itself with particular **contents**. The child must learn to know and gain control of these contents in order to maintain himself in the world. To the extent that educating is involved with "something" (in contrast to "nothing"), this "something" refers to content. When in an educative situation a parent shows a child the difference between right and wrong, beautiful and ugly, good and bad, etc., essentially he is explaining contents to his child with the aim that he will learn to know these contents and eventually will involve himself in his own course of life according to these norms (good, beautiful and right).

Educating is incomprehensible without contents simply because it cannot occur without them. To educate means to introduce contents. In this respect, one should not identify contents with subject contents as found in the school. They too are contents, but a person does not live in a world of subject contents. As a person goes out to the world, he perceives nature. This nature has different aspects or facets which are of particular importance for the natural sciences according to their interests. Some delve into the physical aspects of the lifeworld and thus the science of physics arose during the course of time. Others interested themselves in the plant life that manifested itself in nature and in this way botany became established as a subject science. But persons who live in the world are not all physicists or botanists. A person lives in nature, wonders about it, even controls it and purposefully changes natural states without properly understanding physics or botany. A person's lifeworld is not one of subject sciences.

In the same way, educators are not all educationists. Thus, one cannot say that knowledge of pedagogics is a precondition for a parent's ability to bring up or educate his child. Similarly, one cannot demand of anyone that he master physics or chemistry as subject sciences in order to be able to properly live as a person in the world. The contents that arise in educating are not identifiable as subject contents as we know them in school. A school is not a

fundamental place in the course of educating persons. Today there still are many societies in the world, especially in Africa and other undeveloped areas, where the school plays absolutely no role in educating children simply because there are no schools. The contents that arise in educating are life contents that flow from the lifeworld so that one can inhabit it as a person.

But these contents have to be communicated. A child, merely on the basis of his own initiative, cannot acquire a grasp of the contents of the lifeworld. Thus, it is logical that the more complex the lifeworld, the more content the child must master in order to be able to maintain himself in it. It is precisely when the lifeworld has become so complex that the parents no longer have complete control over the dexterities that the child himself has to acquire and these skills appear so differentiated, as for example in the modern Western world, that teachers are needed to introduce the contents of the lifeworld in systematic ways to children in the school. For the sake of convenience, the school divides the lifeworld into various areas of knowledge which a child then encounters as school subjects of the curriculum.

The matters briefly discussed above were not invented by learned didacticians. They plainly are the experience of people as can be observed each day in a community. In itself, this seems to have no significance for an exposition about the lesson structure. Still, parents do not give a lesson when they educate children even if they present content during the course of this event. However, the fact that one must note very clearly is: It is impossible for one to actualize education in the life of a child if it does not occur by means of teaching. The moment that the parent proceeds to orient his child in any respect, he has essentially stepped into a teaching situation. Therefore, he actualizes educating in teaching. Educating becomes channeled and directed in the teaching and it cannot occur without teaching. Conversely, teaching has no meaning in the life of a child if, during the course of educating, it does not contribute to his image of adulthood, his image of a person. Therefore, the meaning of teaching is found in educating itself.

What is of importance here is the fact that the activity of educating necessarily includes teaching. Educating is a matter of teaching or it doesn't occur at all. Hence, should one seek insight into the lesson structure, this is a fundamental conclusion. To be able to justify it, the relationship between teaching, as a matter of educating, and a

lesson structure, as one finds it formally in a school situation, certainly has to be indicated.

The most important conclusion that one can make at this stage is that teaching is a general human experience which takes its first, original, initial, i.e., primary course in educating. Considerably later in a child's life, this is implemented at school in a more formal, matter-of-fact and structured way in order to orient him in the world of contents. Thus, teaching is much older than schooling and to try to limit it to schooling and explain it accordingly really means that one distorts its truth. The establishment of a school only is possible because the experiential world of teaching, as it manifests itself in educating, precedes the entire matter of schooling and puts one in a position to select, refine, combine, etc. contents in a school practice. A school practice can be nothing more than a selected, refined and combined accumulation of the original experience "teaching" as it shows itself in the primary (i.e., home) educative situation. Rightly, it certainly can be expected that a didactician will verify this thesis.

THE ORIGINAL EXPERIENCE IN WHICH THE LESSON STRUCTURE IS GROUNDED

As stated, the concept of "structure" refers to the beginning, start, primary (essential) appearance of the particular matter. Should there be a search for a lesson structure, this simply means that the beginning, the onset or primary appearance of such an event in the lifeworld of persons has to be sought. In the preceding section it was repeatedly indicated that in no sense can the school be chosen as the origin or foundation of teaching. The school is a secondary practice that is possible only because a person already has at his disposal particular (educative) experiences that make its establishment possible. Therefore, the experience of being taught precedes schooling. As an experience one finds educating to be prior to, i.e., earlier or more primary than schooling. The consequence is that the practice followed in school has its origin in a practice or experience which is earlier and more fundamental than that of formal teaching.

Above, this experience was referred to as educating. The conclusion to which we have come is that educating is inconceivable without teaching because the former is continually occupied with particular contents that in one way or another have to be introduced to the

children. If these contents are not disclosed to them in accessible, meaningful and comparative ways they will not master and appropriate them. Then one rightly can declare that the educating has failed.

The origin of a lesson, i.e., a lesson structure, as such, cannot be sought in any field other than this original experience of (parental) educating. The question that now holds our attention is: How is this original structure discernible in the everyday practice of educating?

It has been repeatedly emphasized that in educating there is involvement with particular contents. These contents are selected by the educators from the cultural commodities at their disposal and include a multitude of matters. Without going into further detail about this aspect, one rightly can contend that the contents are chosen from the adults' life- and world-views and it is on this basis that educating begins. In light of our problem, in the first place, it is not the task of the educationist to establish the contents in terms of which educating occurs. This is done by the parents.

Educationists can only perceive and describe what they see in practice in order to investigate the significance and far-reaching authority of the contents that arise in educating. Thus, the fact is that there are particular contents available that set the course of educating in motion. But it also is the case that educating does not merely happen because particular contents are regarded to be of particular significance for children becoming adults. Hence, the contents, in themselves, do not allow educating to occur. Educating occurs only in terms of contents, and it is the **educators** who initiate the action and everything related on the basis of particular contents that are regarded as important enough for them to proceed, via teaching, to form and change the child's lifestyle by means of these contents.

In addition to the contents that arise in this original educative situation, one also has to understand that particular activities have to be carried out by the adults who are responsible for educating the children. The educative situation unquestionably shows that, notwithstanding the fact that there, e.g., is an educative aim set and pursued, there also is a particular course to educating. The relationship between the aim and course of the educative event points to a particular relationship between the adult and child which develops further and within which the effect of educating is

particularly discernible as a change in the child's lifestyle. For example, the child moves from a state of not being responsible to a state of responsibility. This movement or dynamic course of the child on his way through the world on the basis of the educator's guidance is a matter of the latter knowing the correct ways of imparting the selected contents to him. At this stage it appears that the data of the original experience of educating reveal two important aspects of teaching:

1. The educator may not educate with respect to just any content. One could also teach a child to steal, lie, murder, etc. For the educator, these forms of human life are not acceptable. It is not good, right or proper to try to instill any of these actions in a child. The educator has to be responsible for the contents with which he is engaged. Any contents whatever are not valid as educative contents regardless of whether or not they are present in the lifeworld. Parents who have not adopted these things as approved aspects of their lifestyle also caution and influence their children to similarly shun these unacceptable, objectionable things in their own lifestyle. They teach their children what is good, proper and right in order to effectively intercept and neutralize the objectionable with which the child will have to deal in one or another period of his life. When eventually he is in a situation where the objectionable is forced upon him, on the basis of his knowledge of what is approvable, he is expected to make personal and independent choices. These choices are evidence that his educating has had an influence on the ways he himself deals with the contents of the world as a person.

2. Educating, as a conscious intervening in and/or approving of a child's ways of acting or behaving, however, does not begin by itself simply because contents are available. It requires that an adult (as educator) bring these matters to the child's attention in a successive series of situations and sees to it that his lifestyle takes on a corresponding form. This question of taking on the form of one's own lifestyle previously was referred to as the effect of educating. It is a question of form. Unlike an animal, the human form of life is not determined beforehand by instincts. Indeed, in time he learns how he should behave in particular situations. If the adult does not sufficiently involve himself with the child in formative ways, in general parlance, the latter is described as "uneducated". Such a child rouses dislike because he does not show that he has embodied in his own life the forms of living considered to be respectable in a

particular community. Thus, these forms of living have not acquired form during the course of the educative event.

With this, educative practice has shown two important facets that should be carefully noted: **Content** and **form** are closely interwoven in one's original experience of them and they are the basis on which the child flourishes to adulthood. If one can adequately identify and describe the form and content of educating in this original situation, two important elements or aspects of this experience are distinguished with the aim of truly understanding in a penetrating way what really occurs here. The form and contents of the educative event are two keys to the insight of everyone who really wants to understand what educating essentially is. And now, if it is taken into account that one cannot understand teaching if educating is not grasped first, this relationship between form and content in the educative situation first has to be briefly unraveled in order to eventually better understand their significance for teaching, i.e., for the lesson structure.

THE RELATIONSHIP BETWEEN FORM AND CONTENT

Before elucidating the structure of teaching in the educative situation, two aspects are distinguished, namely, form and content. To understand this, one has to realize that an educational (also teaching) aim is not possible without particular content. The educator cannot strive for an aim regarding nothing. He strives to present to the child particular, selected content (whatever the form of presentation might be).

However, this striving presupposes a particular **course** in the situation. Something takes place, namely, the contents are presented to the child. To present these contents to him implies that the adult does this in certain **ways**. Thus, the adult gives form to his educative contents in the ways he involves himself with the child. In his turn, the child learns to know these contents, he accepts them and identifies himself with them. Thus, he learns, and he undoubtedly learns in particular **ways**.

Consequently, there also is mention of a third aspect of the educative situation to which attention has to be given and that will be discussed in detail in a later chapter. This aspect is the phenomenon that a child can and will learn and that while he learns he shows that he is involved in becoming adult.

With this, definite connections in the educative situation are shown. There is mention that in its **course**, the educative situation shows that an adult presents contents to the child in particular ways with the aim that the child will learn. The learning activities of the child in this connection are the conspicuous aim the adult strives for. The ways he intervenes and the contents with which he is involved with the child reveal the essentials of teaching. Here one finds the origin, the first beginning, the onset or the structure of the teaching situation.

For now we will ignore the question of the child's **learning** activities. In order to grasp the lesson structure in its origin, we must first concentrate on the **contents** and **form** that arise in the situation. Understandably, one could write a great deal about this. To strip this to the bone often involves complex and abstract theoretical discussion. However, for the aim of explicating the lesson structure only a few aspects will be briefly considered.

Contents in the educative situation

Any person who accurately explores the lifeworld of the preschool child will notice that it is small, limited and simple. The contents that are presented during the child's early years by his educators to a large degree have to do with the everyday, conspicuous life norms, skills and acts with which a person involves himself. They especially are focused on bringing about the child's first steps toward independence in his life. The educators give special attention to matters and activities that concern the child as a person. He has to learn to feed himself, dress himself, learn habits of cleanliness and respect for the guiding norms; he must learn to play according to rules, learn to associate with other persons. Briefly, in the first place he has to learn to live together with other persons. However, it is not the intention of the educators to restrict him to this simple, everyday sphere of contents. These contents are future-directed and clearly refer to a multifaceted, complex lifestyle which later awaits the child in the world of adults. In this movement from a simple to a complex lifestyle, the school eventually plays an extremely important role. The important matter, however, is that the contents with which the child is involved in the early years of educating are really simple, commonplace in character and that they lay the foundation for the future-directed, complex existence of the adult to be.

In addition, the contents are norm-directed. The adult is always bringing the most pertinent "do's" and "don'ts" of the lifeworld to the child's attention during these years. These acceptable and objectionable contents show a particular diversity in their nature and relationships. In the first place, there are certain religious views that must regulate the nature and character of the child's behavior and activities. One can speak of moral norms or moral contents that are presented to him. But in addition to and coupled with these moral contents there also are societal or social norms, material norms, etc. which especially are aimed at regulating a definite relationship between him and the world around him. Also, the adults have no doubt about what is right and wrong, beautiful and ugly or good and bad. As a consequence of the contributions that the contents make to the child's education, one finds that definite, identifiable normative limits are made available for him in terms of which he has to regulate his activities in the little society of the home, the family and the immediate neighborhood.

In order for this to succeed, an adult has to offer the child an ordered whole. The contents of the lifeworld are not a disordered kaleidoscope. In the first place, they are an ordering of the lifeworld. The adult works with concepts about the lifeworld that have particular meaning that the child has to learn to know to be able to enter the lifeworld as a person. Therefore, he has to understand what happens in the world of persons. Should this fall short in some respects, we experience the well known phenomenon of child questions which he uses as a means of better exploring the world around him in terms of the insights of his parents. Ordering the lifeworld in terms of particular contents eventually leads to a command of the lifeworld which means that each person eventually establishes particular preferences for himself in terms of which he governs his life in his own, unique ways.

It certainly is beyond doubt that the educators are in the educative situation to introduce the child to contents by which it largely is ordered as a human lifeworld. But this lifeworld is comprehensive in nature. It really encompasses an encyclopedia of knowledge which is too much and too comprehensive for a little child to master. Consequently, the adults choose those aspects of the contents that correspond to the child's stage of becoming and that should and ought to be meaningful to him.

Therefore, the educators select slices of reality mainly on the basis of their life- and world-view. These slices of reality then are the essentials that, during the child's early years, continually and pertinently are brought to his attention. Later in school the same thing occurs.

The subject sciences (e.g., biology) that we know today are nothing more than an accurate, radical and systematic study of certain aspects of reality. In order to strengthen a person's grasp of it, for the sake of convenience, reality is divided into particular subject areas with the aim of making it surveyable and coherent. Thus, there is mention of an historical reality, a geographic reality, physical reality, biological reality, religious reality and more. These aspects of reality ultimately are condensed by the adults into such subjects as history, geography, physics, chemistry and religious instruction. However, they all are and remain aspects of the life reality with which one deals.

The casual and intuitive introduction that the educators in the early years of life offer to the child regarding the whole of this reality is conspicuously not sufficient. The adult's lifeworld, after all, is not simple and easy to master. The more complex the societal structure within which the child grows up, the more necessary it is that he learn to know the contents of this complex lifeworld in systematic ways. In point of fact, one masters it on the basis of his knowledge of it.

In a modern Western technocracy, with its complex application of scientific insights, it is necessary that the child learn to systematically and intensively know the contents that arise. Consequently, he has to go to school. In school adults (teachers) offer him a systematic and orderly orientation regarding the contents of the lifeworld in which he later must move.

The school subjects reflect in the first place the subject science that have been established over the years. Therefore, as educating progresses, all the more emphasis is placed on teaching until eventually at the university it governs the total of the child's (adult's) forming. When teaching receives such emphasis, as is the case in school, the lesson becomes an increasingly important aspect of the adult's intervention with the child.

Form in the educative situation

The contents that are so prominent in the educative situation have to take a definite course. Indeed, a situation is something within which one acts. Persons' actions give form to their lives. Thus, the activities in the educative situation also give form to it. Without going into detail, one can contend that the essentials of the activities in the educative situation really lead back to particular life forms of people. A person educates specifically as a person. It is entirely impossible and incomprehensible that educators will act outside of general human actions in the educative situation. The general life forms of persons also make the forms of the educative situation present.

If we go back to and accurately study the experience that a person has in the educative situation, one quickly notices that these educative activities really are a simple matter. The adult exemplifies and the child imitates; he leads in playing, the child imitates in playing; he prompts and the child says after (repeats). To make this aspect understandable, one can oversimplify it. The fact of the matter is that there is a complementary relationship between presenting and learning. The child learns in accordance with the adult's presentation. To do, play or talk, however, are life forms of a person that are implemented in the educative situation to give teaching a form.

These adult life forms are the basis of all teaching to which the child is later exposed. Theoretically, one speaks in this connection of didactic ground forms. These teaching or didactic ground forms, therefore, are life forms that enable the adult to bring teaching to the fore in the educative situation. These are not forms contrived by teachers or others who are involved with teaching. These forms are essentially present **there** in a person's lifeworld and are implemented in spontaneous and naive ways in the primary (parent-child) educative situation in order to make teaching possible.

By exemplifying, the adult creates the opportunity for the child to imitate his actions and behaviors. Also, there is no greater imitator than a child. One can notice this in the games he plays, the phrases and expressions he uses, the ways in which he walks and much more. Because he wants to become grown up, he identifies himself in these ways with the adult and imitates not only the adults' actions, language, bodily attitude, etc. but continually directs

himself to the world of the adult which directly or indirectly arises continually in the educative situation.

As already indicated, these forms of the educative situation are directed to the child's learning activities. The adult creates opportunities for experiencing, lived-experiencing, perceiving, fantasizing, thinking and attending, i.e., the child's modes of learning. Also the adult takes into consideration the child's experiential world, lived-experience tendencies, perceptual potentialities, flights of fantasy, thinking potentialities and fluctuations in attending when he introduces particular contents into the educative situation.

Therefore, the forms of teaching arise from a person's forms of living. For this reason, teaching is not alien to the child's lifeworld. A child always also is a person and he cannot live other than as a person. The didactic forms are familiar to a person's lifeworld and therefore teaching can and will take a normal, healthy and natural place in the course of a child's life.

The **contents** on which the adult is focused can only be presented on the basis of the life **forms** that are available to him as an adult. He combines these two aspects in order to establish a new synthesis, namely **teaching**. "Teaching" is nothing more than "pointing the way with". The adult takes the life forms which he knows from his experiential world and uses them to present to the child in the educative situation the contents he considers to be important. As soon as the control and skills that the child has to acquire reach such a complexity that the educator with his intuitive knowledge no longer can accomplish this, he establishes a school and specific adults (teachers) are trained to carry out this task. With this, the school and teaching are proclaimed as necessary and meaningful activities among persons who live in a complex and demanding society.

THE TEACHING TASK

In the previous section it was stated that teaching is nothing other than implementing life forms in terms of particular contents in order to attain an educative aim. Contents are qualified as the thematization of persons' participation in the world. Forms of teaching are described as life forms with didactic potentialities on the basis of which such an activity as "giving instruction" is possible.

With this, the origin of teaching as well as the form of its contents are described. At this stage, it is obvious that one must inquire about where and why the lesson in the school situation necessarily has to show this structure and what the task of teaching really comprises. Without these insights the matter of a lesson structure cannot properly be raised.

Here it is stated clearly that the school is in a position only to continue and complement what was already done for years in the family home. The contents of school are and remain the contents of the lifeworld. The forms within which the school's activities are shaped have already existed in the lifeworld for a long time. In everything the school does it takes these forms, refines and combines them in order to establish a concise and accelerated educative practice. Consequently, the school also is an educative institution. For this purpose, in school the adult proceeds to actualize the original life forms as they manifest themselves in the educative situation. Teaching practice in school is a splintering off from the educative practice at home.

As a matter of experience, the school cannot surpass in any respect the teaching practice of the family home. The task of the school is to complement the task begun in the family home in order to put the child in a better position to find his footing in the adult lifeworld. It is noteworthy that eventually the school delivers its pupils to society as almost adult, responsible persons. When the child leaves school, he must be able to work or study independently, responsibly and with good judgment. Also, he must increasingly accept self-responsibility for his deeds, decisions and choices.

To reach this aim, the school provides intensive instruction. Therefore, it is an undeniable aim of the school to erect a teaching structure that will conveniently help the child move into the adult lifeworld without too much difficulty. Now the question is: In what do the activities of the school culminate?

No child attends school in the first place to pursue sports, to become acquainted with other children, to play intensely, to belong to the drama club, etc. A child attends school with the explicit aim of learning. No teacher is hired by the school to entertain pupils in one or another way. He must teach so that the child can acquire greater flexibility and skill with the aim of assuming his societal tasks.

No one can provide instruction in terms of nothing. When there is mention of teaching there also necessarily is mention of content. We know this content in school as the school subjects summarized in the school curriculum. On the other hand, it also is impossible for the activity contained in the concept "giving instruction" to proceed without form. Consequently, the teacher has to give form to his teaching.

The conclusion to be drawn from the above expositions is relatively simple: Teaching in the school situation is not possible if one does not also take into consideration the lesson structure. It is in the lesson that teaching as an activity literally is brought to fulfillment. The teacher presents a lesson, and the child learns. For this reason any didactic theory must result in a lesson structure. The questions that now arise are what does this lesson structure look like? What are its components? How can one recognize it?

The time when a teacher gave a lesson by haphazard actions is past forever. This haphazard, naive way of acting functions well in the (primary, i.e., home) educative situation. After all, the (primary) educative situation does not have the strict, formal and business-like nature of the teaching situation that we come to know in school. Should a teacher present contents to the child in a particular way, i.e., in terms of a specifically chosen form, still he must account for why he is involved with the contents in this and not another way in order to help the child learn. The lesson structure in its complexity is the theme of the chapters that follow. The titles of these chapters are the problems with which the teacher has to deal each day when he prepares lessons.