

distance. This means that man, through remembering, can examine his becoming in time (historicity) and judge and evaluate it in relation to the present and future.

This human mode is especially interpreted as a mode of learning because remembering is pre-eminently a gnostic/cognitive mode. As with all other knowing modes of learning, the adequate actualization of the child's course of learning relies on both a stable sensing and on effective attending.

As already stated, remembering, as a knowing mode of learning, is a mode through which the child can "call up" or recall, in the present, learning content which he had already acquired in the past. Remembered learning content is specific learning content which was experienced in the past where it was given meaning through lived-experiences and which the child already knows. It is thus *willed* in the present by the act of remembering, representing and putting in the present in "absentia". The child, as it were, "stimulates" a relevant possessed experience and implements it here-and-now in the learning situation. Such possessed experience and also the relevant fore-knowledge mentioned enable the child to lay meaningful relationships with, to obtain nodal points of, and to find connections with the new knowledge (learning content) with which he is confronted in the learning situation.

Further, concerning the course of learning, remembering is an act by which the child willingly *integrates* with his existing possessed experience the new learning content which he experiences, which is meaningfully lived-experience, and which he knows. Thus, remembering is not only an act by which the child revives existing possessed experience in the present, but it is also an act through which the newer learning content is integrated, in the present, with his possessed experience. To the extent that the course of learning is effective, and especially if remembering is adequately actualized, the effect is that a child's possessed experience is continually expanded, broadened, and deepened. It must clearly be understood, however, that a qualitative increase as well as a qualitative deepening in the child's possessed experience is the outcome of a successful actualization of all of the modes of learning during the course of learning. Remembering, however, crowns the course of learning because, in meaningful relationships with all of the other modes of learning,

it enables the child to integrate the newer knowing with his existing knowledge (possessed experience).

In light of the preceding comments, we will look next into some of the most important modalities of remembering:

3.2.4.1 REMEMBERING IS PUTTING IN THE PRESENT

Without unnecessary repetition, it can be said that remembering makes it possible for the child to recall or put in the present especially relevant existing possessed experience. Here the act of remembering thus reaches back to knowledge based on former perceiving, thinking, etc. and revives it in the present. The placing in the present of such possessed experience means that the learning material, which was already memorized in the past, is *remembered* here and now and is at the disposal of the child.

With respect to the quality of the child's *remembering* or putting existing knowledge in the present, the following can be noted:

First, it is influenced and determined by the quality of the child's sensing and attending. A stable sensing and attending, the latter based on the former, make possible the child's being able to effectively remember. In contrast, a labile sensing and, paired therewith, a deficiency in the child's attending, hinders the remembering the learning content. The implication is that certain gaps, what we ordinarily qualify as forgetting, will be noticeable in putting the content in the present.

Second, and in connection with the above, the quality of the child's *remembering* depends on the way learning in the past was actualized. If there is an indication of effective learning in the past, thus an effective actualizing of the modes of learning from sensing to all of the gnostic/cognitive modes of learning in the course of learning, the possibility exists that the child will better remember. Adequate learning thus works against so-called forgetting. Adequate learning assumes a real understanding of the learning content and a meaningful integration of it with the existing possessed knowledge as possessed experience.

Further, it is important to heed that the so-called "recall" or putting in the present of existing knowledge during remembering also assumes an active functioning of all of the other gnostic/cognitive modes of learning. In addition to the fact that the child reaches back to his perceiving, thinking, etc., when he remembers, he is also actively busy thinking, making particular representations, etc.

This connection with the other modes of learning confirms again the fact that learning is actualized as a unitary event and that the modes of learning can, at most, be distinguished from each other.

3.2.4.2 REMEMBERING IS INTEGRATION

As already mentioned, remembering is also characterized by the function of integration. This integrating function, peculiar to remembering, has reference especially to the acquisition of new knowledge. It means that the new learning content, which the child has learned to know through perceiving, thinking, in imagination and fantasizing, and to which he has given a personal meaning, is "added", as it were, to his existing knowledge. This act of integration, however, is not only an "adding" of new knowledge to the existing possessed experience, but it is an act through which the new knowledge is brought into meaningful connection with the existing knowledge. Thus, through the integrating function of remembering, the existing possessed experience is continually expanded and there is mention of a quantitative increase as well as a qualitative deepening of the child's possessed experience.

Concerning the controversial question of whether repetition promotes remembering or not, it can be said that a repetition of the more recent (content) can promote remembering in so far as it is a practice of particular skills or insights. By this is not meant, however, "meaningless" repetition, pure drill-work, or imprinting, but rather the practice of certain skills or knowledge which enables the child to effectively perform, e.g., a volley in tennis, tumbling in gymnastics, a step-by-step solution to a scientific problem, etc. Repetition is, thus, not in itself meaningful, but meaning is found in the fact that the newly acquired knowledge which is practical becomes functional, or is applied by the child to properly perform or demonstrate a definite activity in the learning situation. In this respect, there can be mention of a meaningful connection between remembering and repetition.

4. SYNTHESIS: CHILD LEARNING

Against the background of the preceding psychopedagogic perspective on the learning phenomenon of the child, it will again be

emphasized that learning is a mode of manifestation of the psychic life of the child-in-education. It is actualized as a totality-event because of the initiative from the child himself and also on the basis of the educative support received.

By means of a synthesis, it will be seen that the following are contained in the above pronouncements:

4.1 A child learns on the basis of the fact that learning together with becoming are given as possibilities of the psychic life. This possibility to learn is actualized because of the fact that the child finds himself in the learning situation as an experiencing, willing, lived-experiencing, knowing, and behaving child.

4.2 As a totality-event, learning is especially actualized in terms of particular modes of learning, namely, sensing, attending, perceiving, thinking, imagining and fantasizing, and remembering, each of which, separately and together, are a manifestation of the fact that the child experiences, wills, lived-experiences, knows, and behaves in the learning situation.

4.3 Child learning is actualized in terms of a particular course, briefly referred to as the *course of learning*. The course of learning begins with sensing. If the child's sensing is stable, attending becomes possible and actualized, and this allows the child to be able to perceive, to think, to imagine and fantasy, and to remember in an ordered way.

The actualization of the total of the modes of learning in their particular meaningful connections is seen as culminating or emptying into the child's possessed experience. In this way, the child's possessed experience is continually filled, enlarged, and qualitatively deepened.

4.4 The child's possessed experience is the sediment of that which the child has learned (content) and invested with meaning. It influences and determines, to a great extent, his future learning activities. By this it is meant that it can have an influence (positive or negative) on the child's experiencing, willing, lived-experiencing, knowing, and therewith his behaving in future or new learning situations.

4.5 Because of the profound meaningful connection between becoming and learning, there is mention that the child's becoming is actualized as he learns. An elevation of the child's becoming, which points to the changes appearing in his life, occurs precisely because he learns. Possessed experience, as