

CHAPTER 3 TEACHING PRACTICE AND EXPERIENCING

1. Introduction

In chapter one, the perspectives of Kant, Husserl, Heidegger and Strasser on experiencing are examined closely to penetrate to what is essential about experiencing. This concept is viewed categorically, and analyzed so that “experiencing” can be understandable and describable in terms of its essences. From the views on experiencing of these and others thinkers, *fundamentalia* are isolated and named as categories so that some pronouncements can be made about experiencing. Without unnecessarily repeating what is discussed in chapter one, reference is made to important consequences from the perspectives of these thinkers. Pronouncements about the close connection between conscious learning (knowledge acquisition) and experiencing are present in the earliest thinkers. For example, Kant believes the beginning of all learning is rooted in experiencing because what is perceived is, in experiencing, assimilated as general-, valid-knowledge. Husserl’s pronouncements refer to the role of intentionality as an essence of experiencing. He maintains that intentionality represents the relationship by which a person goes out to and lives reality, and evidence of this is given in the achievements of consciousness. Strasser views experiencing as the original turning of a person to reality, in so far as this gives rise to the conscious acquisition of knowledge. Thus, one can proceed to mention examples from which one important consequence flows, i.e., **that experiencing is an authentically human matter**. If a person experiences, this means he/she goes toward the world and life and enters the world in a conscious way. From this human activity (of experiencing), essences can be indicated in terms of which experiencing as such, i.e., as what appears in a person’s lifeworld, can be expressed in words. These essences are distinguished and named as categories.

These categories cast such a light on the phenomenon of experiencing that it is asserted that experiencing is a comprehensive

concept which refers to a person's total involvement with reality, and covers the whole substance of a person. In this course of a person through the world, the matter of teaching also appears in experiencing, as such. Teaching is such an inseparable part of experiencing that, categorically, it shows the same essences as experiencing. For example, without the category "anticipation", the description of experiencing as well as of teaching is not complete, faithful to life and correct in its essences. The didactic imperative has shown that a person's course through the world cannot occur without the intervention of another person. This intervention is primarily manifested as educative intervention, without which Dasein cannot be imagined. Also, earlier it is indicated that a person has no choice regarding educating and his/her participation in it, i.e., he/she needs to be educated because he/she is a person. This educative intervention cannot be performed without life contents and, therefore, without teaching because one cannot educate with respect to nothing. Thus, he/she always educates with respect to contents which are chosen so that the educand [i.e., a child who can and must be brought up], through acquiring an adequate grasp of these contents, becomes mobile in his/her entering the world. He/she discovers the sense of being through the new meanings he/she attributes from his/her new insights. These contents, then, are made present, not only as an image of the lifeworld (reality), but also to call into existence an attunement or disposition of a person to reality. This attunement implies that he/she manifests a lifestyle in the ways he/she participates with reality. As to his/her participation within reality, there is no doubt, because no one dare say no to his/her participation. This means that no one says no with respect to the ways of human experiencing. Each person necessarily experiences. This comprehensive interpretation of experiencing implies that teaching, as an essential facet of being human, also is embedded in it. Thus, a person's entering reality (experiencing) also presupposes that teaching is involved in the ways and modes in which he/she does so. Life also shows the participation of non-adults under the accompaniment of adults who assume responsibility for their becoming adult, which they not-yet are. Should this not occur, this means that the non-adult is delivered to reality, which necessarily restraints and confusions show up which make his/her life journey perilous and

makes a child's eventual becoming adult an extremely uncertain matter.

As indicated, experiencing shows many moments of being human, among which are a person's forms of living, i.e., the ways he/she participates in life and the world. After all, it cannot be otherwise. All humans live fundamentally as persons. Specific ways of being human can be seen and isolated because the original actions of a person bring these forms forth. A person cannot participate in life and the world beyond human limits. Hence, human participation is a conscious participation.

This also holds for transcendental reality. When a person transcends the sense of his/her being in the world, this means he/she transcends it as a person. In this comprehensive participation of a person in life and the world, his/her forms of living appear. These forms of living are the concretization of the ways a person participates in life and the world. These concretizations show what is called a human lifestyle, i.e., the ways in which a person gives form to his/her own life. But the life in which he/she participates is a human life and its forms are human forms. Therefore, there are human life forms. These forms of living cannot be thought of apart from experiencing as such because it is in experiencing the ways a person goes into the world that these forms appear as ways of knowing a person's participation within reality. However, experiencing also shows that the participation of a person within reality does not occur unaccompanied because reality does not speak for itself. The didactic task is discernible in giving meaning, and the progressive meaning- and thing-relationships which express reality. These matters of meaning- and thing-relationships are inherently unique to reality. Meaning is implicitly **present**, but it must be discovered as a coherent whole. Therefore, the categorical must be unlocked so a child can meaningfully join in the mysteries with which he/she is accosted. In this way, he/she discovers the sense of being. Therefore, a child must be taught about the structure of reality, i.e., he/she must be guided by someone who already has discovered the meaningful structures and who has a perspective on them as a harmonious whole.

For a didactician, these coherent life forms, and the original experience are of cardinal significance. Teaching, as it spontaneously appears between persons in experience, is not formless. It is a part of life itself and, therefore, it also is part of the life forms as they appear in experience. Hence, the life forms of a person lend themselves to teaching since teaching is an inseparable part of a person's total involvement with reality. In their broadest respect, life forms refer to teaching forms, also when teaching is undertaken in the form of accompaniment. When a didactician searches for didactic forms, he/she interrogates experience because experiencing, as the totality of human ways of being, also must show the forms of teaching. Without discovering these forms of teaching, constituting a teaching situation in a formalized, businesslike sense just is not possible.

2. Experiencing and the forms of teaching

Original experiencing is characterized as a person's participation with reality in its widest connection so that all variants of the ways he/she turns to reality and enters the world can be brought together under the one comprehensive concept "experiencing". That a person very often contaminates aspects of these ways of entering reality is obvious. Also, a person proceeds to order and systematize his/her participation within reality (his/her ways of being in the world). The way a religious meeting is organized refers to an order and system which does not necessarily have to be the same as what happened earlier with the same group. But the fact that, in the original experiencing of persons, there is religious practice makes it possible to search for a form which lends itself to this practice which they have come upon. In a formal respect, one calls this a liturgical order.

This comprehensive participation of a person in life and the world shows, among other things, that he/she also is involved in teaching. His/her involvement in teaching, however, clearly is distinguishable (in its forms) from his/her practice of worshiping. This does not imply that his/her forms of worshiping are fundamentally different from his/her forms of teaching. Still, this refers to another use of the life forms or, indeed, a modification in their styling. (See, e.g., the resemblance between didactic preaching and teaching). Be that

as it may, the important matter is that all human life forms appear in original experiencing. The formalized forms in which a didactician wishes to cast his/her teaching cannot differ essentially from the life forms because they are the containers by which the teaching forms are knowable, and from which they can be isolated and described. When a didactician turns to experiencing in search of the forms in it which make the practice of teaching possible, he/she necessarily must find them there. The forms of teaching cannot differ essentially from the forms of living. Experience indicates that the life forms, as such, offer inherent teaching possibilities which must be discovered by a didactician. A thinker isolates and describes these forms to enrich the theory which he/she ventures to develop. Insight into experiencing is a possible precondition because life (teaching practice) can be known in its style. Because of experiencing, one can know the human lifestyle, i.e., as a universally valid interpretation of the fact that, in its origins, it is given with being human. Because of differences in life outlook and life-and worldview, necessarily there will be differences in life contents, but the forms of manifestation of “being in the world” shown in the experiencing of all persons remain fundamental.

It is stated that, in experiencing, certain life forms are in clear relief. These life forms are manifestations of “moving”, which is essential to experiencing. Fundamentally, this refers to the ways experiencing is manifested, and by which it becomes visible and knowable. The life forms talked about here are the sedimentations of the activities which characterize a person’s going out to reality. But teaching is an essential part of experiencing because educating also is a matter of a human lifestyle. As life forms, these experience-forms then also are **there** for judgment, i.e., these forms also can have validity for teaching because teaching cannot occur outside of the life forms. Whatever views a person might have about teaching, as a practice, it necessarily must be cast in a form. This form cannot exceed the original experiencing. This means that teaching cannot occur outside the structure of experiencing (the categories of experiencing) because a person cannot exceed his/her own participation in life and world. This statement does not imply that a person is delivered to the life forms, but that they represent the modes by which he/she dwells in the world. One also can say that

life forms represent discernible lifestyles. To teach also represents ways in which a person dwells in his/her world. From the life forms, he/she chooses those which have teaching possibilities, and then implements them as forms of teaching. Experiencing (as a person's total involvement with reality), in fact, offers forms of teaching to a didactician. "Therefore, his/her account of the forms of his/her practice also include an account of the forms of original experiencing which appear there, but also are refined by his/her insights and skills, but fundamentally are observed and described in the lifeworld, and can be implemented in a formal way in a second order practice."¹⁾ One only can know these teaching forms because, from the totality of experiencing, via the forms of living, they are reducible to teaching.

Should these life forms then be called teaching forms, this means a person label differently the implementation possibilities of the life forms, as they speak from experience, because now he/she has in view a practice. Thus, there is an essential connection between experiencing and the teaching forms, which are the basis for constructing an accountable didactic theory, in so far as it has to do with the form aspect of the eventual lesson structure which **must** flow from each didactic theory.

3. Experiencing and teaching contents

When the problem of teaching contents arises in didactic theory construction, the significance of this for didactic action must be scrutinized. For many years, there have been divergent views about the role and place of the contents of teaching. The view is even held that the contents **as such, merely** influence a child with respect to an elevation in level, forming and becoming (material forming is directed to teaching the objective [the contents]). It is understood that such an unjustly exaggerated emphasis of teaching contents, in theory building, must lead to absolutizing them irrespective of the defensibility of such a position on didactic grounds. A deluge of life materials, foreign to life and unreal learning materials are additional important consequences of this standpoint. The reaction against this view of forming regarding the formative value of the learning contents had the consequence that the effect of teaching contents was seen as putting in order the "development" and

“ripening” of physical, psychic, and spiritual powers which a person should possess. Naturally, the pedagogical question here revolved around **what** contents can allow the mentioned powers to unfold. Here, a person is viewed as a unity of powers or functions which, in a biological sense, must be understood organismically. Human thinking, feelings, valuing, willing, etc. are interpreted as the workings of the mentioned powers in relation to the contents. The essence of the spirit and forming of a person are understood on a biological-dynamic level (formal forming directed to the subject).²⁾

The explanation which Klafki offers on “forming” [i.e., categorical forming] later put the role and significance of the teaching contents in a better perspective. According to his view, the event known as forming is a matter of a **double unlocking**. This explanation embraces the significance of and involvement with contents (objectivism), as well as a child’s understanding of it (subjectivism). Thus, [categorical] forming implies making categorical principles of reality visible, which assumes that a subject [person] will arrive at a functional acquisition of categories. This double unlocking occurs as the general, categorical-clarifying contents become visible, on the objective side, and as a problem of general insight, lived experiencing or experiencing, on the side of the subject.

A young person is a self-becoming power, in so far as he/she throws him/herself open to reality, and it is made accessible for him/her. Categorical forming means that an adult unlocks reality categorically for a child, and that a child, based on categorical insights, experience, and lived experience, and throws him/herself open for this reality.

The question which follows from this is: What **contents** and what methods make this forming possible? The indexes of reality, without which categorical forming cannot acquire substance, speak very clearly in response to this question. Thus: the contents must meet criteria before categorical forming can occur. It is already indicated that unlocking reality must make the categories of reality visible. More specifically, the essences of an aspect of reality, as contents, are not to be thought away from categorical forming. This demand holds inexorably for contents where there is categorical forming, e.g., the things or matters in terms of which a young

person can discover and orient him/herself with reality. However, this entire matter is a problematic of its own and is only touched upon here to show what place the teaching contents have in teaching.

As seen from the above, a person always experiences something. Experiencing is an activity in a person's life which always is attuned to mastering or conquering something. This "something" is life contents because, without them, a person cannot be conscious of the world. It is in the meanings of the life contents that a person becomes conscious of life and world. It is only logical that a person's experiencing (entering the world) will direct him/her to these contents so that, by attributing meaning to them, he/she can discover the sense of life and world. To show the image of adulthood, a becoming person must acquire his/her own life and worldview. It is indicated that world and life do not speak for themselves but must be broached in the activity of educating. This matter is described as a didactic imperative. This implies that life contents must be placed at the disposal of non-adults for mastery. An educator assumes that if a child has made these contents his/her own, he/she will be able, in his/her relationship to the world, to show a definitive, identifiable lifestyle. If "forming" indicates changing, and if categorical forming has occurred, his/her relationship to and participation in life and the world shows increasing responsibility, e.g., he/she will master life necessities and seize life possibilities. Thus, the contents ought to provide young persons with the embodiment of the mentioned qualities in their dwelling in the world, which implies that they can act independently regarding the given reality.

Life contents are manifested in the ordinary passage of a person through the world, as matters which are relatively diffuse, sometimes without direct connections and as scattered. They loom up before a person and come to the fore as a person is faced with reality. In so far as one is faced with things in this spontaneous-intuitive way, there is not yet teaching. When these contents (now as contents in terms of which forming must be actualized) show a unique task character, i.e., if these contents must bring about real changes in dispositions, skills, mobility, and in the climate of encounter between child and world, this haphazard cognizance and

awareness of reality no longer are adequate. An adult's experiencing shows that his/her grasp of reality represents a categorical structure, and that this grasp of things in terms of contents (formative contents) can be acquired. Reality, i.e., the whole of life contents, falls into various categories because there are a variety of meanings in this reality. This diversity or variation of reality also refers to a variety of meanings so that the teaching contents known by them must be representative of cultural contents. It must be possible for a child to discover the sense of being in terms of these contents. This is possible only if these contents bring to the fore the fundamental problems, general principles, or values of a slice of reality. The general must be unlocked by a particular [example].

The necessity for a penetrating and thorough thinking through of the whole question of teaching contents is conspicuous. The functionality of the matter is to find that a child, to try to guarantee his/her becoming adult, must be introduced responsibly into the totality of reality (its categorical framework). It is in this connection that the teaching contents are of extreme importance and deserve consideration in constructing a didactical theory. The contents must have an inviting character which allows reality to appear in a child's questioning horizon as being near to life. Contents which are foreign to life and meaningless will not direct an appeal to a child and will block and restrain his/her joining in the teaching activity. Therefore, a criterion can be stated that teaching must be near to life. Teaching which is foreign to life necessarily will lead to a child withdrawing him/herself from instead of joining in the didactic event. In this light, it is important to realize that world is not a constant or static magnitude. A person continually proceeds to constitute a new reality so there always re-orientation in the relationship a person establishes with reality. Thus, when there is talk of reality (contents) in building a didactic theory, this must be viewed as **contents** coming into the foreground in a **specific** period, in a **particular** relation and corresponding to a **particular** situation. To be near to life, the teaching contents continually must undergo renovation, and the lifeworld of a child, the future in which he/she establishes a dwelling in the mundane, must be the central guideline for choosing the teaching contents.

That the near to life teaching contents are carried by a life and worldview is obvious. No one educates with respect to things which, regarding the matter, do not have definite meanings for him/her. To educate always means to make pertinent meanings present. In so far as one experiences the world in his/her circumstances and life situation, and corresponding to his/her lifestyle, these contents speak and a child chooses them in terms of what speaks and to orient him/herself and make him/herself mobile in his/her going out to reality. A child cannot experience him/herself in a meaningful context if he/she cannot also discover the sense of the contents in terms of which he/she must experience. Thus, there is a very clear line between experiencing and the sense of reality which is indicated in the choice of contents that an adult presents in the educative- and teaching-situation. The way a person advances toward reality, thus, the way he experiences, is an inseparable part and is carried by a person's life and worldview. Thus, there must be educating and teaching regarding the things which figure as meaningful in the life horizon of a child in this situation in which he/she **now** must live. Therefore, the teaching contents progressively change, in a far-reaching and radical way, and in time, according to a life and worldview.

4. Experiencing and the didactic modalities

From the connections among forms of living, teaching, and learning, didactic theory acquires its beginning in so far as it must be a founded theory for establishing the formal aspect of didactic practice. The life forms a person manifest in the world, i.e., his/her everyday ways of acting, can be described as the forms of actualizing his/her involvement with reality. A thinker cannot avoid reflecting fundamentally on the activities known as "teaching". This means that, in his/her reflecting, he/she must reach back to the original **ways** a person participates with reality. In educating, adult proceeds to systematically disclose the meaningful connections of reality for a child, with the expectation that the child him/herself increasingly will give meaning to this reality. In his/her presentation of contents, a person shows a certain way of acting because certain ways (modes) create equilibrium between form and contents on by which a child, **through the appeal** things direct to him/her, spontaneously joins the event. This spontaneous joining

of a child in the didactic event guarantees the changing of a child which is observable as a teaching effect. The aim of a didactic theory, among others, is to strive to fertilize didactic practice such that there can be planning of a teaching practice with greater certainty so the teaching effect is optimally visible. Thus, there must be a striving for founded explanations of choices and implementation of forms (of teaching and learning), principles and aids by which the unlocking of an educator and the learning activities of a child will be more purposeful and less haphazard.

The form and contents which arise in a didactic event and which express the essences of the entire event, make it possible for a didactician to design a harmonious lesson form with a degree of certainty in terms of a theme. The concepts “plan” or “design”, however, refer to a situation **from which activity** (teaching) must be born. As a facet or component of experiencing, teaching refers to one of the ways (modes) a person goes into the world and enters a relationship with things. The movement, the dynamic of teaching, as a matter of experiencing, is not evident. The adults continually must bring this into motion since they must take the initiative for what must occur.

The practice of teaching speaks clearly of a third dimension which, in addition to the considerations of form and contents in designing any second order (formal) teaching situation, determines the quality and effect of teaching and learning. Although two adults coincidentally might choose the same lesson form to unlock a specific theme to pupils, the results of their intervention with the same group of pupils still can differ markedly from each other in the degree which the intervention of the one can be judged as successful while the other must be dismissed as unsuccessful. This third dimension of didactic planning is described as the didactic modalities which refer to the ways (modes) an educator brings his/her intervention into motion. Van Dyk³⁾ describes the didactic modalities as an inherent part of each planning structure for teaching practice to set in motion a fixed lesson form and to serve as pivot points around which a lesson turns so that effective and fruitful ways of teaching and learning can be actualized.

The total structure of the modalities centers on concepts such as dynamic, moving, acting, activity, doing, etc. The way of doing, i.e., the way there will be activity in the teaching situation greatly depends on the good judgment and insight of an adult (teaching person) who accompanies the event such that the non-adult (learning person) can be helped in his/her course of becoming. Teaching and learning are a person's ways of being which are extremely important for didactic theory. Therefore, they must be disclosed and described from original experience as principles of actualization. These dis-closed facets of actualizing are known as didactic modalities.

The problem also can be explicated from another perspective (refer **directly** to Landman). The “engagement” which is observable in educating means that an adult **chooses** to intervene in a child's course of life. How he/she is going to intervene, and its form, already have been chosen, so the way he/she is going to bring this activity into motion now is placed in the foreground. This “bringing into motion” of an activity means that the **modes** of mobility, the ways of a person's movement in the original experiencing are made prominent in the teaching situation. Making the ways of bringing into motion prominent is verbalized in the concept “didactic modalities”. Since an educator aims for effective intervention, the ways he/she brings his/her planning into motion can guarantee to some extent the effectiveness of his/her intervention. Thus, an educator must be able to anticipate the principles of actualization, modes of learning and teaching aids if he/she does not merely leave the event to chance. This anticipation by an adult occurs from experiencing, i.e., it reaches back to the original ways a person comes forward to meet reality. An educator anticipates from his/her formal knowledge and attunement to the most effective ways (modes), but experiencing predisposes these formal insights. He/she anticipates modes of learning because experience shows that learning is a way of being a child, and that there is more than one way of learning indicated in the lifeworld of a child. Under some circumstances, a child learns by remembering, under others by perceiving, by thinking, etc. Also, an educator anticipates principles of actualization such as guided activity, self-activity, differentiation, individualization, socialization, tempo variation, etc.—all as modes by which these ways of being a person can be brought into motion.

The person to whom the educative intervention is directed (a child) is described as a non-adult. His/her adulthood is a prospect because his/her potentialities are actualizable. To actualize them means to bring change to this unfinished and incomplete lifestyle, which is typified as non-adult. The significance of implementing the modes, thus, is to guarantee the **effect** which a child becomes adult. These modes or ways are the essences of the didactic modalities. Here, experiencing, as such, has the important function of being able to anticipate the effectiveness of this intervention with respect to all these insights which are essentially unique to the question of teaching. The aim of actualizing specific modality principles is to allow them to function regarding the involvement in **particular ways** with reality once again in a planned or re-established situation. Thus, the sense and meaning of the principles of actualization are that they provide guidelines or possible openings in terms of which a lesson form aimed for can be brought into motion.

Experience teaches that a teaching effect can be held out as a prospect and that an educator can strive to realize aims. This means that what is striven for in educating has actualization possibilities so that a changed state (of a child) is not impossible. The modes or ways, which are expressed in experiencing, make the actualization of a changed state attainable, practicable and accomplishable within the life horizon of a child. A child throws him/herself into this event because he/she is unaware of specific modes of acting (because he/she does not possess the experience). A child does not know the structures of the world and life, neither in form nor content, as an adult knows them. Experiencing mainly provides the fundamental insights regarding the whole question of bringing them into motion, and their mobility in the life situation. Therefore, experiencing enables an adult, based on what he/she has available regarding form and content, to directly and immediately hold in prospect a qualified activity structure. Experiencing makes the word “chance” in didactic practice totally unnecessary because nothing occurs by chance if the experiencing, be it indirect or remote, carries the whole event and answers for it. If the contents an educator has chosen have come into motion in some form, this means that the event has a noticeable structure. The word structure (root word: *structura*) refers to “origins”, i.e., the event which

occurs is one which, in its origin, is accountably founded so that for practice there is a system available in terms of which educating can be purposefully actualized and guaranteed to some extent. This structure of teaching, as it is expressed in the original experience of persons, flows into a lesson structure around which a teacher can plan and construct his/her entire preparation.

CONCLUSION

5. Experiencing and the lesson structure

When there is an attempt to show the connection between the original experience (this is the reality of educating) and the lesson structure, necessarily there is an analysis. Any didactic theory construction must result in a lesson structure of some form. To isolate and describe what is essential (essences) for teaching implies a reaching back to that terrain where this event appears spontaneously and naively in the lifeworld (the educative reality). The original experiencing within which teaching is essentially embedded can be investigated phenomenologically to describe categorically what is unique and essential to it so that teaching becomes knowable. In the same way, the criterial (essential) structure of teaching can be disclosed out of the original experiencing. This structure speaks from the educative reality as those essences by which the effect of teaching can be evaluated and judged. Consequently, in any second order practice in which educative aims are striven for, criteria become available for evaluating the results of the teaching. But this teaching event does not occur without form. From human experience, there are forms of living with didactic possibilities noticeable. These forms of living can be isolated and implemented in any second order design if aims are striven for in formalized ways. In addition, it is indicated that one always is educated in terms of contents (among which are life and worldviews) and which a harmony is sought between the form and content aspects of the event (educating). Finally, the functional aspect of the structure is considered. All the insights, knowledge and views must still be made functional because here we are not involved with theories for the sake of theory, but a theory attuned to fertilizing a practice, the practice of teaching. The significance of didactic theory is in allowing what is an inevitable daily occurrence

in human life (teaching) to take place better or more accountably. Insights, concepts, fundamental principles, etc. are ordered, refined, combined, compared, and evaluated so the practice can be fertilized by them. The ultimate result of this research and thinking is an accountable lesson structure in terms of which an educator, in accountable ways, can plan and execute a second order (school) teaching situation.

In this work, in which there is an attempt to indicate the significance of the original experience (of educating) for constructing a didactic theory, it is not the task to justify the lesson structure as such. Finally, what decidedly falls within the terrain of this study is to indicate how the categories of experiencing tabulated at the end of Chapter One speak in each facet of the lesson structure. Therefore, there must be an analysis, as mentioned above. The result of the didactic theory, i.e., the lesson structure, must be kept in focus to determine whether the primary insights, as found in the reality of educating, indeed, are present in the theory. There is not an attempt to submit each facet of the lesson structure to a complete analysis, but to show, by example, how the categories of experiencing speak in each of these facets. To attribute any sense and value to this, it must be understood that the lesson structure is not didactically obvious. The structure of the didactic intervention (the lesson itself) must be disclosed out of the original experiencing or, indeed, a person's total involvement with reality. The lesson structure represents a synthesis (joining together) of didactic insights so that when there is an analysis, the original insights do not necessarily originally appear to be recognizable (i.e., in the original experiencing), but that the categories of experiencing necessarily must be expressed in this structure. An analysis involves evaluating, such that there are criteria in terms of which such an evaluation can occur. Thus, the lesson structure is placed in the spotlight to determine to what degree this structure brings to the fore the essences of experiencing. If the categories of experiencing are not repeatable in this structure, this means that it stands apart from the experiencing and there cannot be a lesson structure as such.

As soon as the matter of the relevance of the categories of experiencing is considered, the reader must understand that these

categories are a verbalization of an activity which is directed to a meaningful world and are an interpretation of the activity itself. The dialectic and hermeneutic flavor of this matter, as is considered to some extent in Chapter One, here postulates two aspects of “being in the world” of significance. The lesson structure, in its teaching and learning aims, is bound together by “a **meaningful** being in the world”. To the extent that a teacher and child depend on each other in a dialectic-hermeneutic relationship, it appears that the engagement of “*didaskhein*” especially shows two important moments as aim areas. This particularly has to do with disclosing coherence of meanings and of facts. Outside of this disclosing, there is little mention of a child being meaningfully in the world.

(a) Coherences of meaning:

The contents which are broached in the original experiencing, naturally become visible in a didactic situation (i.e., there where the lesson structure is going to function) in the interpretations which are inherently enclosed within the lesson contents, and which must be made explicit in the lesson activity. This matter of coherence of meaning is of significance for the results of any didactic theory because the modes of intentionality in the learning activity flow with respect to all its differentiations. By this, the guiding of meaningful learning in the situation is a specifiable and explainable aspect of the lesson structure, i.e., of the act of teaching as such.

(b) Factual coherences:

The contents which essentially belong to the original experience have relevance to both the teacher and pupil involved in the didactic situation because they offer the meaningful framework within which the contents can be placed in meaningful relationship with the available or ready experiences of a learning person. Without this insight, the actualization of foreknowledge and the eventual practicing **of** and **to** insight is not imaginable in the lesson structure; similarly, the guiding of learning activities cannot appear in the lesson structure outside these relationships.

In addition: The meaning of the lesson structure, as the result of any theoretical-didactical reflection, is in the functional planning of

effective teaching with the aim of effective learning.⁴⁾ Effective teaching refers to an adult as an effective intervener in a child's life with the aim of bringing about change (forming). This intervention by an adult in terms of contents serves as the beginning of effectively involving a child in the teaching situation. Necessarily, there are learning dividends because teaching without any expectations is meaningless and absurd. An adult expects that a child will enter the event and will show evidence of changing (forming), as this is crystallized in a learning effect.

Teaching, as a planned event, presumes an activity with an eye to realizing aims. The planning of this event can be done accountably within the framework of the lesson structure. There must be a teaching aim which divides into a lesson aim and a learning aim whereby the planning of effective intervention by an adult is observable in a child's effective learning activity. Now the question is: How do the categories of experiencing appear in the teaching structure, and how are these categories observable in the planning of the teaching, and the actualization of learning which are presumed in the two concepts "lesson aim" and "learning aim"? Each facet of the lesson structure necessarily refers to the categories of experiencing. This does not have to do with the categories of experiencing as such, but with their application in a practical situation which is announced via a teaching aim as a prominent matter without which this practice (teaching) cannot be realized. Teaching implies that the structures of experiencing are implemented anew to bring about new situations in a child's lifeworld to broaden his/her life horizon and enable him/her to establish his/her own lifeworld. Then, when it is said that experiencing is directed to sense and meaning, this means that teaching, as an experiential matter, is attuned to bringing a child to discover the meaning of his/her being human. He/she must **learn** to know the meanings of the structures of reality so he/she can become aware of reality. Experiencing, as a category of the learning activity, therefore, means that the learning activity without experiencing is unthinkable. Experiencing is unique to the learning activity, and it cannot be thought of as separate from it. It is

accumulative,* which indicates that experiencing is an event as well as a state. From the state of being-experienced, a person turns him/herself to **interpreting, orienting, and anticipating** things so that the learning implies **mobility**. These essences are inseparable parts of the planning of teaching which strives for a teaching effect, as is manifested in certain teaching criteria, e.g., perspectivity, constituting, self-discovery, etc. From the few, even separate, arguments made about the effect of teaching and its criteria, the categories of experiencing, without doubt, are intertwined with the results of the teaching activity. One should carry this even further with categories such as **achievement consciousness, constituting, attunement, disposition** and many others. However, this is not why this is gone into here.

The above-mentioned interpretations of relationships between the categories of experiencing and the teaching effect, without doubt, allow that the nature of the one continues as the effect in the other. This is not to claim that experience is the only outcome of the teaching effect. A didactician is aware that there also are many others. But the learning dynamic of which experiencing speaks, is evident in the movement presumed by teaching.

Structurally, teaching cannot deviate from the original experience. If “structura” means origin, this implies that a lesson is actualizing these origins in a new situation. The concept “lesson structure” is only possible because **experiencing** as such can be made knowable. If this is true, and if what has been said above is considered, this means that the structure of experiencing is understandable and can be formulated. The concepts stressed above as matters of teaching dynamic now serve as motivation for this postulate.

There is no doubt that, in the original lifeworld, there is a connection between form and content. That this connection is pursued in the *fundamentalia* of the lesson structure is evidenced beyond doubt in contemporary didactic theory (Van der Stoep, Van Dyk, Swart, Louw, Oosthuizen, Basson, Snyman, Klafki)⁵. If “structure” and “category” refer to *fundamentalia* of a matter, it

* The reader will note that the concepts in **bold type** are called categories of experiencing in Chapter One.

must be that the congruity, which is mentioned in a problematic respect, must be indicatable.

In the lesson structure, there is talk of describable origins which are knowable in the light which is given in a person-world relationship; problems of meaning, reduction to disclose subject relationships, exploration of the unknown in particular ways, implementing modes of being in the world, evaluating the state of becoming, synthesizing the old (the known) and the new, etc. These are matters of expressing in precise, subject clarifying terms, the “*structura*” that arise in the lesson structure.

To illustrate this pronouncement, some examples of the connection between the categories of experiencing and the lesson structure are indicated. In Chapter One, it is indicated that experiencing, as the actualization of potentiality, results in an achievement of consciousness which is observable in a child’s increasing mobility in the world. This formulation is an inalienable matter of the teaching aim. The plan of teaching ultimately culminates formally in a lesson structure. Thus, “lesson structure” means actualizing achieving consciousness in a teaching situation so that more mobility is observable in a learning person. For this reason, a didactician, in his/her designing, attends in a precise way to stating a problem without which the learning intention in the businesslike situation is difficult to realize. Stating the problem is a fundamental matter of the interpretation of meaning without which the achievement character of consciousness is not stimulated. Therefore, the effect on mobility will be absent from the lesson design if stating the problem should be entirely left out of the lesson structure. With this, various other aspects similarly will dwindle from the design, among which are the accompanying meaning of foreknowledge and the important principle of activity, to mention only two. If this is the case, the reduction of the learning content to its essences is omitted, by which the principles of ordering, to which a designer attends, become superfluous. In such a case, the lesson becomes a relatively meaningless activity because the preceding actualization of the achieving consciousness no longer can guarantee a greater mobility of a learning person. That these matters are interpretable as *fundamentalia* of the lesson structure is only possible because the

structure (origin) of experiencing offers to postulating *fundamentalia* in the lesson design.

Understandably, one should be able to carry this argument further to the rest of the lesson structure. The following immediately comes to mind. Earlier the didactic modalities are described as an inherent part of each planning structure for the practice of teaching to bring movement to a rigid lesson form and to serve as a pivot point around which the lesson turns so that teaching and learning can be actualized in effective and fruitful ways. Here there is detailed mention of such matters as activity, tempo variation, principles of actualization, etc.*

Briefly, one can talk of these as modes of movement. The answer to the actual question here is locked in the manifestations of this movement. A few are indicated above: **achieving consciousness** and **anticipation**. These modes cannot possibly function in the lesson structure as wedge points without the structure (categories) of original experiencing lending a **particular** meaning to them. Modes (ways) indicate human predispositions which particularly are visible in experiencing. But there is more: **Predisposition** does not mean **being determined**. The suppleness of human existence, of which there is mention in experiencing itself, makes possible the scientific statements about the didactic modalities. Indeed, modes indicate **expectation**, which is so peculiar to the original experience that the clarification of its meaning without it is not logical. A lesson structure proposed as a theoretical construction without this relation between experiencing and didactic modalities, has no theoretical ground which is reducible to the first ontological category [being-in-the-world]. Without this construction, regarding the meaning of the original experiencing, there then are no didactic modalities. From another angle, the argument is motivated as follows: Ways of learning, as modes of Dasein, have no other relevance to any lesson design and, therefore, do not belong to another view about the matter of didactic modalities.

In the reality of educating, educating is realized in teaching. Educating is viewed as help an adult offers a child **to actualize his/her own potentialities**. The effects of this help are observable in

* See Van der Stoep et al: "Die lesstruktuur; chapter 4.

a child's **achievement consciousness**. Didactic criteria (to determine the effect of teaching), such as perspective, self-discovery, emancipation, rationality, etc. (Van der Stoep), all refer to an **increasing mobility** of a person in the world. In striving for his/her destination (adulthood), a child pins his/her hopes on the help he/she expects from his/her educators. The end destination of a child is reached when this help has become superfluous. At this stage, a child shows a lifestyle which agrees with the demands of propriety (normatively determined). An educative event shows itself as progressive in nature. The extent to which a child shows signs of adulthood, continually flourishes such that there is a state of becoming which can be described as a level on which he/she is involved on his/her journey to adulthood. The ways a child participates in life and world show to what degree he/she already is meaningfully in the world. This especially involves discovering the coherences of facts and meanings already indicated. An educator necessarily will allow his/her educative situation to return to a state of pedagogic association,* if he/she has attained an adequately **meaningful** result regarding the matter which was brought up and by which a child's grasp of reality has been strengthened. Teaching is a matter of **actualizing potentiality**, and finds embodiment in the achievement of consciousness. The achievement produced shows the state of becoming, which can be evaluated in terms of criteria. Thus, there is an evaluating the state of a person's becoming in his/her relationship to world and life. Because teaching cannot deviate structurally from the original experiencing, this implies that "evaluating" justifiably has a fundamental place in the lesson structure. In evaluating insights, a didactician will search for the **comparative and controllable effect** of his/her intervention to try to gauge the level of a child's state.

In this study, an attempt is made to indicate the meaning of the original experiencing for constructing a didactic theory. The aim is to clarify for the reader that the educative reality makes all the givens evident, and which must be considered when a matter such as the lesson structure is thought about and described. The lesson structure is viewed as the concentrate which remains as soon as the original experiencing has undergone, in thinking, a "pedagogic

* See Landman's analysis of the educative situation.

distillation or purification”. A distillate cannot be obtained from nothing. The combining, interpreting, synthesizing, and refining of insights (the lesson structure) also cannot be born out of nothing. The original experiencing provides the authentic source of knowing out of which the origins of any didactic theory can be made knowable.

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