CHAPTER 2

ORIGINAL EXPERIENCING AND DIDASKEIN

1. DIDASKEIN AS AN EXPRESSION OF ORIGINAL EXPERIENCING: THE ESSENCES

The person-world relationship clearly shows that there are inherent, necessary deeds that are exercised by a person. A human being manifests characteristic activities, he shows a characteristic lifestyle and he exercises certain deeds that are and can be exercised only by a human being. The human being, as an existential being, was and is in a position to go outside of himself and to master terrains and fields that were hidden from him. This mastery, however, remains within the limits of what is authentically human, which means that human limitations cannot be exceeded. His designs, inventions and creations make it possible for him to enter different relationships with things and fellow persons, to signify his world differently, to broaden his life horizons and to orient himself anew and to acquire new perspectives.

However it is impossible for him to create something that lies outside of authentic humanity. Every day new designs appear in the human lifeworld that are the result of human initiative and that are testimony of the human dynamic and progress in life and world. The truth of this claim really speaks for itself if it is taken into account that, according to contemporary opinion, most of today's youth under six years one day will follow an occupation that today is unknown.

Particular occupations practiced by persons, however, are not designed, created or invented by them. They belong to the primordial experience of being human. They are human ways of being in the world and cannot be eliminated from the course of human life. Educating is one of these authentically human activities that is given with being human. Educating is not the product of human initiative but is a mode of living peculiar to being human and it does not lead back to any origin or anything previously given. Educating is. This means that as a phenomenon it cannot be traced

back to anything else, to a cause or origin or to another phenomenon.[1)]

If the phenomenon of educating is investigated in the spontaneous lifeworld of persons and described as it presents itself it is conspicuous that the event of educating is carried by the phenomenon of teaching. Educating realizes itself in teaching (Van der Stoep). It is impossible to think about educating without implicating teaching in it because there always is educating with respect to something (values, norms, dispositions, skills, etc.). Educating is realizing a particular aim as a matter of intervening by someone in the lifeworld who knows with someone who doesn't know. Stated more carefully and didactically: intervening via the lifestyle of one who knows in the lifestyle of one who doesn't know. This means that the original being in the world of a human being expresses itself in teaching that is undeniably and inescapably embedded in the educative situation. Teaching **is there**. If teaching is removed from the course of human life this would mean that the possibilities of actualizing educating are removed which again means the human being vanishes as he essentially is. With this, educating is thought away because the moment that a person exposes content (values, norms, etc.) in the educative situation he is involved in teaching in the original situation. This teaching activity is established to direct the child's going into the world in terms of specific contents with an eye to realizing a particular aim. Thus, one comes to the conclusion that didaskein (i.e., to teach) necessarily is a form of expression of a person's original involvement with the world, which means that his original ways of going into the world are, among other things, a matter of teaching. It is not invented or created by anyone, unlike many other activities exercised by persons, but it appears among and between persons because human beings are who they are.

The question might arise about why this is really going to be essential in a didactic or teaching theory. This can never be a matter of theory for the sake of theory. As already discussed, teaching and educating are inseparable and parallel concepts. When one appears in the human lifeworld, the other appears by implication. Teaching, because it establishes the possibilities for actualizing educating, is a **practice** that appears daily in the

human lifeworld. The thinker must show how the activity of educating is actualized in teaching. He must establish particular insights about a particular practice. He must bring to the surface, clarify and systematize what is really essential to this practice to make it possible for the practitioner to be able to carry out his practice in accountable and purposeful ways. The practice must be fertilized so the practitioner can engage in a better practice. Any theory of teaching must seek its origins there where teaching spontaneously appears among and between persons otherwise it is not **essentially** a theory of teaching. The aim is to create a second-order practice [e.g., school] that corresponds essentially to a practice that was. To be able to do this regarding what was investigated in its essences there must be a search for its structure (origins) so the original phenomenon can be knowable and describable and its essences can be brought to the surface.

This teaching, as it shows itself in the original experiencing of human beings, is a radical intervention in the lifeworld of a child. The adult gives clear and unambiguous evidence that he is not satisfied with the state of affairs. He wants his intervention with the child to bring about change that is attuned to provide help and support to the child on his course of becoming to adulthood. The accompanier of the child has a particular aim in view. He expects that his intervening will manifest itself in a learning effect that will change the child with respect to his total involvement in the lifeworld. There must be clear evidence that, in the course of his becoming, he is involved in what he is aiming to become. Now the educative activity (i.e., also the teaching activity) is an event that occurs so often that it becomes commonplace in a person's course of life. In fact, it has become so common that the effect of the adult's intervention in the reality of educating is not noticed. But indeed it is an essential part of educating such that the matter "teaching" cannot be noticed in its essences and be brought to the surface apart from and without this effect. If teaching is viewed as radical in nature, this certainly assumes that it must be effective according to particular standards. This effectiveness must be knowable, visible and capable of being indicated in teaching **where it originally appears**. If teaching does not show itself categorically [essentially] this means that, as such, it is not evident in a person's lifeworld. Educating thus cannot be completed without mention of a

teaching effect. Because teaching is an unreal objection this leads to the consequence that it, as such, is only knowable, visible or indicatable through a categorical view of the total event that includes the teaching effect as it appears in the lifeworld. The adult must be able to qualify the results of his intervention as effective on the basis of clearly indicated criteria, i.e., yardsticks for evaluating the teaching effect. Nowhere in the human lifeworld is there mention of teaching without any effect. The degree of effectiveness naturally will not always be the same because it is a reflection of the quality of teaching. Therefore, the teaching must be carefully planned so that guarantees can be made for its result to be effective. For the sake of a systematic and orderly exposition we now proceed to illuminate the significance of the original experiencing (didaskein) and its connection with the second-order design (i.e., the school).

(i) The connection between original experiencing and the categories of teaching

A didactic theory is attuned to fertilizing a practice, the teaching practice. Essentially this involves the matter of teaching. This teaching is not "something" as a substance; it is not a concrete, manipulable quantity that can be experimented with. Teaching is an event in the human course of life. The task of the theoretician is to delimit and described this event so it becomes clear why something actually occurs in teaching, to make the matter of teaching knowable in its essences, to describe how it is possible to evaluate teaching, how the teaching situation can be re-established and repeated and how this re-established situation again can be executed. All of these matters are connected and they must bring about a categorical (essential) view of "teaching" and bring the essentialities of this event to the surface in its totality.

In the first place, the theoretician must locate the matter of teaching there where it appears in the human lifeworld. He turns himself to the original experience as teaching out of which its essences (categories) are identifiable. These essences are named so that it is possible to provide a description of the matter in terms of these names that he will readily verbalize and thus make them knowable. The relevant matter here is teaching, not as it appears in any

second-order established design but as it essentially appears in the human lifeworld. The categories can never be a description of a formalized situation because such a situation does not portray the source, origin or root of the experience (teaching) as such. Under ideal circumstances the formal situation (school situation) can only be a good imitation of that piece of experience that already has occurred in the original acts of educating persons. Therefore, such a second-order practice can have certain deficiencies because it has not necessarily taken up the structures of the original experience in itself. The categories verbalize and describe in its essences that original experiencing, that turning to the world, that intentional going to reality that is known as teaching. Thus, the categories verbalize what intuitively-originally lies embedded in the educative situation and that can be transposed to a formal situation on the basis of an acquired skill. This makes possible a practice such as the school's teaching. If teaching cannot be made knowable the establishment of a school would run the risk of being a meaningless design as an educative institution since one would not **know** with what he must involve himself in the school. Thus the school is purposefully placed in the course of life of a child so that he can be taught there with respect to those slices of reality that are important for constituting his own lifeworld. Thus, the primary task of school is in teaching that, in its turn, is knowable (categorical) from the original experience of persons. The profession practiced in school can never exceed human experience—at best it can be a refined imitation of an event that clearly, understandably and denotatively speaks from the course of life of persons.

The didactic categories merely illuminate that piece of original participation of persons in reality that is known as educating and is actualized by teaching. The categories verbalize this originality of a person's dwelling in the world thusly: that aspect of the original experiencing in which the verbalizations as didactic categories are rooted. In ordering and systematizing these essences of didaskein, the didactician creates a didactic structure of teaching as it originally appears in the lifeworld of persons. Thus there is a clear connection among the original experiencing, the original teaching and the description of the **teaching** practice in its origins. These origins are a clear indication that teaching is a primary, first, a fundamental way of being in the world. Indeed, in its categorical

structure the original experiencing shows a close connection with the essences of teaching, as such, that one who thinks about the phenomenon of teaching is compelled to ask the following questions: Is teaching essentially so intertwined with the original experience that separating them appears to be forced and unnatural? Has the original experience then so much to say about the progress of the teaching activity that this activity apparently is born out of the original experience? Because the activity of educating (teaching) is given originally, is a person's participation illuminated in its origin by the didactic categories?

To teach a child certain contents (values, norms, dispositions, skills, etc.) and in doing so help him on his course of becoming adult is a fundamental meaning giving act of persons. Teaching is the practice by which a person introduces meaningful relationships into the life of his child. Should a person aim to better realize this primary function, this means that he strives to better master this original way of being in the world and to allow it to speak more clearly to his way of inhabiting the world. Since there is only one authentic way of shedding light on this second-order established practice, the categorical structure of teaching is meaningful because it illuminates this life practice that otherwise would be obscure, haphazard, and difficult to evaluate. This categorical structure indeed is theory but it describes precisely that original moving to, entering and experiencing the world and life as they arise in the teaching situation as a constituent of experiencing.

The original lifeworld and the original reality of educating make it possible for one to identify the categories of teaching as the essentials of that piece of reality known as "teaching". In terms of these categories it is possible to describe the matter of "teaching" and thus be able to answer the question: What is teaching? Thus, the categories are descriptive in nature and are used to describe a matter, event (teaching) that otherwise would be difficult to be able to express in words.

However, the theoretician cannot suffice with merely a categorical description of the matter (activity) that he wants to illuminate for a particular practice. The practitioner is interested in the possible implementation of insights into a practice so that previously stated

aims can be realized. The theoretical insights must possess possibilities of being actualized in practice. Through teaching the practitioner will intervene in the child's course of life. This intervention is a radical event in the sense that the child must change. His dwelling in the world is drastically influenced by it. He learns new meanings and he continually and accumulatively orients himself with respect to a lifeworld that for him becomes larger; in his judgment of it he can be more objective, etc. In brief, his lifestyle changes. He gradually becomes what the educator expects him to become and then the educator can declare himself superfluous as an accompanier in the life of this child.

This effective intervention in the life of a child through teaching is possible because the educator (practitioner) can acquire an understanding of the essences of teaching through the categories. The matter is not ended with this. The practitioner is interested in the results of his intervention in the form of a teaching effect of which the child must give clear evidence. Thus, the categories of teaching must be able to be evaluated in these results as the teaching effect. Just as the original reality of educating shows the essences of teaching by which it is possible to describe the matter of "teaching", so the reality of educating shows the essences in terms of which it is possible to evaluate the effect of teaching. Hence, when we move to the possible further implementation of insights, this means that these categories of teaching must be evaluated. The practitioner proceeds to establish a teaching practice in terms of these essences, i.e., with the categories of teaching as the cornerstones of his practice. In practice, these cornerstones must be able to be evaluated so that the practitioner himself can ascertain whether what he is involved with indeed is essentially what he assumes he is involved with. The essences that are expressed through the categories are the pillars on which the teaching practice is built and that the practitioner must evaluate and judge from time to time. In summary: evaluating the categories creates the possibility of establishing a practice that is in fundamental agreement with the practice that is found in the original experience. In practice (school practice) the original experience cannot be exceeded since it is a second-order design that is cast in the same mold as what already occurred earlier. However, the practitioner

must be able to qualify his practice as effective on the basis of clearly designated criteria.

(ii) The connection between the original experiencing and the criteria of teaching

The educator as practitioner of the practice of educating necessarily must teach. It is for this reason that he questions the reality of educating within which teaching is inexorably embedded in order to try to find an answer to the question: What is teaching? From this slice of human experiencing the essences speak clearly: the essences of teaching are manifested in terms of its categories. The answer arises clearly and unambiguously: Teaching is "unlocking reality; teaching is "child participation through the activity of learning"; teaching is "accompaniment", and more. **Thus, teaching is knowable through its categories.**

Educating (and therefore teaching) is the purposeful intervention in the course of a child's life. It is a purposeful intervention in the sense that the educator does not intervene with the child in cursory ways. He intervenes in order to realize particular pre-established aims. There must be a **change** in the child's being situated because possibly the educator deems that the framework of meaning of this adult-in-becoming is still deficient, or he might judge that the child's sense of community is still lacking such that he does not yet manifest any societal or social "conscience", etc. In what the child's deficiency manifests itself is not what is relevant. What indeed is of importance is the fact that the child still exhibits shortcomings in his life equipment. These deficiencies must be meaningfully replenished, incorrect views must be corrected, new norms and values must be functionally engaged, etc. The educator makes an effort to allow the child to change. For the theoretician, and also by implication for the practitioner, this change is of great importance because in the reality of educating it manifests itself as a **teaching effect**. When the thinker attends to this matter of change, that he makes knowable as a teaching effect, criteria of teaching arise.

The teaching situation demands of the participants that there must be activity. Teaching assumes that the educator must bring reality nearer to the child and introduce it as a meaningful matter while

the child must unlock himself for this reality, i.e., he must throw himself open and join in the teaching event through the activity of learning. The teaching event undeniably has a particular effect on the life of the child. This is not to assert that each teaching intervention of the adult is necessarily a successful intervention in the course of a child's life and that the success of each intervention is observable in the form of dividends. It only means that the adult's intervention in the life of a child can be measured in the form of a particular teaching effect that shows itself as a change in the child's being situated. Indeed, the result of the intervention is immediately observable and ready for evaluation. The effect of teaching is observable in a person as a change in his dwelling in the world. As a consequence of the intervention of someone who knows, he shows a depth in life perspective so that particular matters show more prominence and others less prominence in his landscape. The attunement of the child with respect to the given reality changes because he arrives at new knowledge, insights and discoveries through the help and support of adults. The teaching effect shows itself in that the child discovers himself in life, as it were. He discovers that there are particular boundaries that must be conquered and exceeded, that there are particular codes of behavior that must be obeyed, that as a co-involved person in reality, he is co-responsible for the harmony of his relationships to everything that is, etc. Therefore, the reality of educating shows the essences for describing the matter of "teaching", i.e., the categories, and also the essences for evaluating the effect of teaching. The system of teaching, as such, needs no further evaluation since the categories, in so far as they sufficiently illuminate and describe the system itself, allows teaching, as such, to become clearly knowable. The effect obtained by the teaching, however, is a matter of cardinal importance. The outcome of the teaching activity must show a particular result in the life of the child. This result, as expressed in the reality of educating, shows all of the essences in terms of which teaching can be judged and evaluated.

The insights, as they appear in the reality of educating, make it possible to establish a particular practice (also a school practice) as a reconstitution of the original practice. It is possible to search for the congruity that exists with the practice of the original educative

reality. The didactician-pedagogue must be able to give an account of how, on the basis of particular insights, he can proceed to establish an effective practice and repeatedly create it. The categories illuminate the essences of teaching and this makes it possible for the theoretician to describe and make knowable a particular piece of human experiencing; but this leaves the result of the teaching activity still unclear.

Teaching as an activity is not pursued for the sake of teaching but for the sake of the result it has on the course of a child's life. The practitioner of the activity of teaching (the educator) must be able to judge the extent to which there is congruence between the effect of his practice and that of the original reality of educating. To be able to do this the manifestations of the reality of educating must be detected, named as particular effects and made knowable. In terms of these effects, the result of the second-order design must be able to be judged. For the practitioner it must be possible to be able to evaluate whether his intervening qualifies as successful or if he must repeat the event in order to bring about the desired effect of teaching. The theoretician starts with the assumption that educating is successful in the sense that it brings about the desired change in the child. The question that the theoretician can ask is: What makes the intervention in the course of life of the child (educand) an effective intervention? In what does the effectiveness of educating manifest itself? The effectiveness must be disclosed as a criterial structure of the reality of educating so that this human practice can be evaluated and judge in terms of this structure. It must be an assessment of how, in terms of the cornerstones (i.e., the categories), a particular effective practice can be established. Indeed, this must have an effect on the person who is in this situation for the sake of this piece of experiencing. The criterial structure, as it expresses the evaluative tendency of the original experiencing, really primarily judges the effect of the intervention of which the categories speak and that are knowable through them. The *categories* describe the intervention, i.e., teaching, as such, but the *criteria* evaluate the effect of this intervention as teaching. Thus, the categories begin with the assumption that the intervention they describe was effective. It has brought about a particular change in the child and this change must now be carried into new situations by repetition. This has to do with designing the practice

to insure the intervention will be effective. Criteria proved the yardsticks by which a practice can qualify as effective or dismissed as ineffective.

(iii) The connection between the form of the original experiencing and the form of the didactic design

Each day, in natural, spontaneous ways, a person is involved in reality; that is, with the things surrounding him. Life and world demand that he deal with the whole of reality. Thus, he cannot refuse to participate from one situation to a subsequent one. Reality is not a stream that arbitrarily sweeps a person along. He continually orders, arranges and organizes his own participation in life and the world. In a person's turning to reality there are clearly differentiated, distinguishable modes of living recognizable such that it is possible to separate and reveal aspects of Dasein. The possibility of recognizing, describing and judging "teaching" also expresses the original involvement of a person in reality because a human being, in the reality of educating, is inevitably committed to teaching. Consequently, the possibility of disclosing this slice of human activity (teaching) is rooted in a person's original involvement in reality. By means of the phenomenological method it is possible to disclose, name, describe and thus make knowable that slice of experience known as "teaching". Also, the **effect** of the practice of teaching can be disclosed as a criterial structure of the reality of educating.

The sense of any didactic theory is that the teaching practice that a person carries out and repeatedly actualizes must be fertilized by it; it thus must be possible to plan the mentioned practice more effectively and allow it to find expression. This practice must be in accord with the essences of the original experience as it arises, is planned and realized in the reality of educating. However, this slice of human experience is not formless; i.e., it doesn't have an arbitrary form. When a person proceeds to the act of teaching, he engages in a form of living that is connected with the specific imperatives of the aims he wants to reach. Thus, the forms of actualization for the practice of law are cardinally different from those of teaching and educating. The didactic situation is purposefully planned to involve the child as a learning participant

in the teaching event. He must open himself for reality and enter the teaching event by the act of learning while the educator brings reality nearer to him and meaningfully unlocks it for him. When it is a person's aim to teach his child regarding anything that is important to him or to which he gives value, he will show a particular form of living that is realized spontaneously and naturally fits and connects up with the aims he wants to achieve. Because teaching is an authentic human activity, the form in which any teaching occurs must correspond with a human form of living. Thus the form appearing in the original experience predisposes the form possibilities for a teaching situation.

Because a person can never exceed or surpass the experiences at his disposal, it is not possible to create in any planning a form or design that arises for the first time in this new structure. The appearing form of teaching entirely reaches back to what is observed as form in the original experience. A person's original ways of being in the world constitute the original experience and show a great variety of activities. For didactic theory building human involvement as an educator in the original reality of educating is of great importance because there one also must search for the appearing forms of the educative event. The help or teaching that the adult offers the not yet adult, necessarily must take on a particular form. If this does not happen, it means that this [teaching] activity, as such, clearly does not appear. Then also no account can be given of the progress and eventual execution of the event in which he ventures. It is the task and aim of didactic theory to investigate the original experience in order to distinguish within it those forms of living that have possibilities for didactic implementation. The forms of teaching obviously reach back to the original experience where these forms of living appear. The consequences are obvious. As far as form is concerned, the actualization of a particular tendency of the original experience in a particular time, culture or society is no different from that in other times, cultures and societies.[2)] Essentially, teaching appears as a universal human lifestyle, and thus in the same way everywhere, with emphasis qualified in so far as contents are concerned.

The possibility that a person can create a didactic situation anew implies that in the original experience there is a form present and

this makes it possible for a person to create such a situation. If the practitioner (teacher) can learn to know what teaching is by means of categories of educative reality, if he can judge and evaluate his teaching effect in terms of criteria of teaching, and if he can discern and describe the form of his intervention then something like a teaching aim is possible. A teacher can never talk about a lesson aim if he has not acquired basic insight into the practice he wishes to pursue. In his preparation, a teacher can detail a lesson aim, among other things, on the basis of his insights into the essences of teaching. However, these insights into the *fundamentalia* do not yet bring the lesson into motion because the categories only give a description of teaching, as such. To allow the structure to become functional, i.e., to functionally implement teaching, the teacher must acquire basic insights into the meaning and results of teaching. Should he look for an effect of his intervention this also implies that he looks for basic forms of living in which he can cast his practice. The didactician-pedagogue is continually confronted with the task of formally reconstituting the original experience as a particular practice. The entirety of the mentioned insights makes possible the planning of a lesson aim (teaching aim). The educator must be able to justify fundamentally and functionally his planning from the original experience so that he can account for each aspect of his calling. The correspondence with the original reality of educating therefore is clearly indicatable and functionally in harmony with the experience as it appears in the everyday course among persons.

(iv) The functional aspect of "Didaskein"

The acquired insights as described in the previous section essentially are not theory for the sake of theory. These insights put the teacher in a position to distinguish and strive for a teaching aim in his preparation for which he can be accountable. Also, he can functionally-criterially search for the effect of his intervention or give expression to the form when he makes certain decisions about how he will bring into motion again the original form in the second-order practice. The entirety of these insights makes pronouncements about the lesson structure in general possible, e.g., about the teacher's lesson aim. However, the logical question in this example is: What will the teacher attain with his lesson aim?

The teaching criteria, as already indicated, presume a teaching effect, as such. However, no educator can branch off from a pure teaching effect as effect. The teaching effect only has sense in so far as it will or ought to bring about particular change in the child. The child must give evidence in new situations that he has made progress in his journey to adulthood. Thus, the educating must show evidence that he has come into **motion** in didactic reality and with this activity is involved in actualizing his own possibilities in a didactic theory. This movement or activity of the child (teacher) is given with being human and, as such, is a way of being. The significance of any didactic theory is contained within this postulate: The lesson aim has a learning aim in view. Thus, rooted in this original way of being human are the possibilities of the child participating in the course of the situation and they are distinguished and planned (the learning aim in the lesson structure) in a didactic design. Also, this matter refers back to the original experience because in the form there is not only mention of an adult who intervenes in the course of a child's life but also indications of a child who has to answer to the appeal that the adult directs to him. The activities of both participants in the event of educating (teaching) show complementary characteristics. If the activity of the educator can be described as teaching-directed, the activity of the educand in the reality of educating can be described as a learning activity. The form of the teaching directs itself to the form of the learning, i.e., to the modes or ways in which the learning activities manifest themselves in the educative event (Van der Stoep). The learning activity is a precondition for teaching. In addition, through the learning activity a child can actualize his own potential on the basis of the educator's intervention in accordance with the forms of living that for both of these persons are modes that lie in the original experience.

Because various possibilities about **how** educators teach their children are embedded in the original experience, in didactic theory, that interrogates the original experience, there is something such as a methodology. The possibility of a method (e.g., example) speaks from the original experience that primarily aims at acquiring particular skills. The various ways (modes of learning) in which the child, on the basis of his being-there, enters reality also speaks from

the original experience of persons. From this close entwinement of the original participation of adult and child in the educative situation the didactician can see the child's ways of actualization (modes of learning) in so far as they are relevant to the didactic situation. It is important to indicate that it is here that the new (designed) situation will be fulfilled. Thus there is a clear didactic relationship between the original intervention in its form as well as actualizing aspect of the didactic reconstituting. The didactician continually has the task of showing how he can actualize this intervention **anew**. This indication flows from his insights into the original experience. Thus, the original experience provides a fundamental account regarding all of the relevant matters in building a didactic theory that eventually must result in a lesson structure. The original experience can provide an account of this because the original presence of a person in the world presents him with an unavoidable teaching task. The possibility of his formal activity in the school situation is rooted in the reality of a person's original ways of going into the world. The educator's insights into the matters dealt with are of fundamental importance for understanding the aspects that necessarily arise in a matter such as the lesson structure.

The educator must realize that the original experience is the foundation of his practice, otherwise he has no idea from where this practice **originates**, how this practice is **possible through repetition**, where the effectiveness of this practice becomes observable, and why this practice can be explained as **functionally manageable**.

2. EXPERIENCING AND THE TEACHING TASK (THE DIDACTIC IMPERATIVE)

In the literal sense of the word, a human being is reality-involvement. He is an unavoidable participant in a series of situations and events that regularly follow each other and for which he is also co-responsible on the basis of his being human. His original presence in the world confronts him with the task that he must act in carrying out his daily life. Therefore, there can be no distance between a person and reality. A person can never define himself as a spectator and reject the demanding character of the

dynamics of life. He is and remains a participant in the situations in which he finds himself.

In the same way, educating, as a universal phenomenon (event) in the course of a person's life, cannot be eliminated from a person's daily involvement in life. Educating **is** because a person **is** and thus is an unavoidable part of the reality with which he is co-involved. Because he is a human being he is involved in educating and thus in teaching.

The child is the adult's help-seeking companion in life; he is a companion who through becoming adult actualizes his own future and potentialities. Because the adult sees the meaning of his educative intervention in his own historicity, he does not turn his back on his educative responsibilities. These responsibilities show a demanding character that he dare not refuse; consequently, the activity "teaching" appears in the course of a person's life spontaneously and effortlessly as a way of being involved in reality. The mysteries of reality must be unlocked for the child and the child must learn to master reality so that he increasingly can give meaning to his own being-there. Therefore, a person's being in the world implies meaning-giving activities of which teaching is one of the most important. His going out to reality is meaningful to him otherwise he would withdraw himself from reality, which never occurs. The logical result of this is the insight that the human in being human is actualized in teaching.

Teaching as it appears in didactic-pedagogic situations also makes itself knowable as a formative event. This means that in formal, planned ways adults provide help to not yet adults in terms of certain contents so that the not yet adult is helped to be in a better position to reach his destination. Since the child is co-involved in this event in the sense that he must make himself ready and available for the intervention of the adults (unlocking reality), a child is a participant in his own forming and this must not be viewed as a process that the child undergoes. The forming manifests itself in the effect of teaching that makes itself knowable in the child as an elevation in carrying on a dialogue, modifying choices, etc. With the latter manifestation of the effect or influence of teaching (that of choice modification) the adult is proclaimed to

be a free, emancipated being who not only has the right and freedom to exercise his choices in particular situations within the demands of propriety but also allow him the freedom to exercise his choices with respect to what he participates in. Eventually a youth always is also free to make a vocational choice according to his own insights and convictions, to marry someone, etc. But no person can become what he ought to be if he doesn't submit himself to and participate in the life form that we know as teaching. Therefore, without fear of contradiction, one can assert that teaching belongs to our original experiencing. Thus, teaching is a mode of living of human beings, a calling that demands of a person that he act without the possibility of choice concerning the activity itself. Teaching is thereby part of a person's daily, meaningful realization of living.

Teaching should then also be described as a particular way of an adult providing help to a not yet adult because the being in the world of both necessarily calls them to give meaning to their own being-there. The meaning of a person's (adult or child) being-there elicits teaching as an original, spontaneous way of intervening. The adult's own being-there demands that he teach in order for things to give meaning to the child's being-there, which he intuitively experiences as meaning-seeking, and it is demanded that the child step up and open himself to the reality that the adult presents or introduces to him. The child's own becoming shows itself in that he can learn, thus can spontaneously and **fundamentally** participate in the teaching activity. In this way his world involvement gradually becomes more meaningful, directed and accountable. The things (contents) with which he is involved direct an appeal that he must answer. A person is in continual dialogue with life and world. He must act but cannot do so accountably if the things (contents) are unknown, diffuse, obscure or hidden. Therefore, life can only be meaningful if a person learns to associate with and become acquainted with the things that surround him daily and with which he converses in his dwelling in the world. The intervention-power (meaning) of teaching is rooted in this task. It is possible for a child to establish a meaningful relationship with reality in and through teaching, but he is not able to do this alone. Thus, he inevitably turns himself to the adult. The task enclosed in this "meaningful relationship with reality" is one of the imperatives presented by the

original experience, on the basis of which teaching necessarily is a form of living in order to bring the person (child) to other things so that he can disclose the sense of being.

With this, teaching becomes a matter of life imperative.[3] Each child must be taught and through the being-there of his child each adult is called to teach. In this didactic imperative, the original sense of educating realizes itself irrespective of the contents he is involved with in the matter.[4] An adult's own involvement in this world is for him a meaningful matter on the basis of his own, personal giving meaning to the surrounding reality. As a child progresses on his way to adulthood (as he participates in his own becoming and changing), he increasingly gives meaning to his being-there. The didactic task is observable in this movement. Giving meaning to his own existence and surrounding world is not automatic because the world is a matter of hidden sense that must be systematically unlocked and disclosed through the help and support of those who know.

Therefore, as a matter of giving meaning, educating refers to life **contents** to which meaning must be given. The educator aims for altered activity structures of the child as he gradually introduces and accompanies him to what for the child are still unknown, uncertain and concealed structures of reality. The teaching task is that the educator must establish a formal series of situations by which the unknown is presented so that the child can gradually attribute sense and meaning to those aspects with which, out if ignorance, he still cannot associate with meaningfully. While a form of teaching appears in the lifeworld as a particular form of living, the contents are closely interwoven with and really follow from a particular life- or world-view. Thus, while form has a universal character because these forms of living refer to what is general and they are not determined by time, place or culture, contents are a particular matter because persons do not turn themselves to and enter reality with respect to the same matters, purposes and contingencies. Therefore, the course of educating appears as a particular form of actualizing educating as it speaks from the original experience of persons. On the other hand, the life- and world-views refer respectively to the contents in terms of which the form comes into motion.

When there is planning for a particular didactic practice it is now obvious that a harmony must prevail between the form and contents of the particular planning. The form and contents must be brought to each other and coupled with each other such that an effective course of teaching can be realized. In the lifeworld there are didactic possibilities indicated in which there are connections among life forms, educative forms and learning forms out of which the realization of the course of teaching is possible. In constructing a didactic theory, the didactician finds, in this balance between form and contents, the postulate of the didactic imperative. A teaching structure resulting from this can only progress unhindered if the planning satisfies two criteria:

(a) The teaching must be near to life. If the contents that primarily express the life- and world-view of the educator are foreign, this means that the child is introduced to and receives a reality that is foreign and unrealistic to life as emphasized by the teacher and ignores the demands of the particular period of time. The teaching task of the school always speaks to a child's need for help to find himself and to arrive at self-discovery in a lifeworld for **him**.
(b) Essentially the teaching must be relatively educative. This refers to a teaching form that originates from the course of an educative situation with its possibilities of implementation for a didactician.

Van der Stoep states this as follows: "The synthesis of the near to life and the relatively educative intervention, in theory building, presents the postulate of the didactic imperative. The didactic imperative comes forward in relief as that appeal to which responsible adults might not say no".[5)]

Finally: The realization of a particular lifestyle by a child means making visible the meanings attributed to life contents. Without contents a person would not be aware of the world. Meaning is attributed to the things of the world and they are ranked in order of priority according to the intensity of emphasis. The life contents unfold before a person to the extent that he attributes meaning to reality. This unfolding of reality occurs in close

connection with a person's life- and world-view in the sense that the meanings attributed by him are an entirely personal matter that springs from a deeply rooted norm- and value-structure. Thus, reality is normatively **interpreted** and lends itself to emphasizing itself in the lifestyle of a person and from which his own life contents become visible. These personal life contents are matters of an educative aim because by implication they represent a person's educative contents. Didactically, it is with respect to these contents that a harmony with the didactic form must be accomplished so that an optimally effective course of teaching can be realized.

REFERENCES

1. Van der Stoep, F.: Didaktiese grondvorme, p. 6.
2. Van der Stoep, F.: Didaskein, p. 79.
3. Van der Stoep, F.: Ibid, p. 66.
4. Van der Stoep, F.: Ibid, p. 67.
5. Van der Stoep, F.: Ibid, p. 137.