

## CHAPTER TWO

### 2. REVIEW OF THE LITERATURE REGARDING THE ELEMENTAL AND THE FUNDAMENTAL

Many authors use the concepts "the elemental" and "the fundamental" to such a degree that the words have almost become platitudes in the [German] didactic literature. Some have used only one or the other term and there are authors who use the one while meaning the other. The concept "element" was already used in Greek writings. (In this regard see Plato's "Republic" and Socrates' *maieutic* [Socratic Method]).\* Even in Comenius' "The Great Didactic" the concept elemental appears several times. However, as a **central aspect** of teaching, the problem of the elemental first appeared in Pestalozzi's work (16, 3).

#### 2.1 Johann Heinrich Pestalozzi

As far as is known, there is only one pedagogue for whom a statue has been erected and this distinction belongs rightly to Johann Heinrich Pestalozzi, the Swiss educator.

Pestalozzi had the idea of elemental forming in spite of setbacks and rejections by critics and his own realization of its incompleteness, and his striving for recognition. There has to be ways or methods by which contents can be made "graspable", understandable, i.e., accessible to a child and he verbalized this, among other ways, as "a search for elements, for an elemental method".

If this "art" is acquired once then its essential and necessary influence will work there ... actualizing countless sleeping human powers and the effect will be million-fold\*\* in clarifying our present state of concealed and obscure insights regarding the essentials of teaching by placing them in a clearer light."\*\*\*

The above pronouncement already gives us a sense of Pestalozzi: if the method can be found (the elemental method), then first-rate

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\* Compare Copei's didactics of the fruitful moment.

\*\* Pestalozzi was strongly attuned to things and many of his expressions seem like gross exaggerations. However, this is testimony of his extraordinary animation and enthusiasm for life, but especially for teaching.

\*\*\* "Pestalozzi's Complete Works" were published by Dr. L.W. Seijffrath. This quotation comes from the twelfth volume, page 465.

examination results might not be achieved but "countless sleeping (slumbering) potentialities" will be awakened. This clearly shows that Pestalozzi proposed the idea of a fundamental, situation-surpassing effect of successful teaching rather than a mere cognitive possession of contents as its result.

The elemental, as a way in which contents can be made accessible, appears, among other places, in Pestalozzi's "eine Anschauungslehre" (An object lesson) that, in a letter to Gessner, he describes as his greatest achievement. However, he also sought "the pure elements on which depend a human being's physical, intellectual and moral forming."

The elemental method is aimed at allowing human "potential" to develop quicker and on a higher level than by a person's usual, "natural" development.

In his letter about Stans, in which he writes about his problems with teaching and educating Stans' neglected and wildly belligerent beings in (literally!) existential distress, Pestalozzi puts forward for the first time his theory of moral elemental forming.

This moral elemental forming has three aspects that have to be brought home to children:

- (a) striving for a moral frame of mind by purifying feelings;
- (b) moral practice by self-mastery of what is good and right;
- (c) the cultivation of a moral perspective by reflecting on and comparing correct and moral relationships that a child already is in through his Dasein (existence) and environment. (17, 23).

The critical reader will construe that this elemental forming is directed to the person, i.e., the subject, with moral reality as the learning contents.

W. Flitner, who more than any other didactician has tried to explicate the fundamental, observes that what Pestalozzi describes as an elemental really belongs to the terrain of the fundamental (8, 53). He seeks the fundamental "above all, there where the human spirit becomes as a **totality**." Viewed in this way, elemental forming can be sought in the terrain of the person (thus, the fundamental). However, Pestalozzi continually gets his fundamental

effect by means of a child making an elemental his own. Children have to learn things such as attentiveness, obedience and even joy before they will be "big hearted". One cannot blame Pestalozzi for having a basic stake in achieving a fundamental effect. He takes a position against "preaching rules and orders" in order to "ennoble" the children. He believes that it is not going to help to preach rules and orders to them; rather, they have to arrive at a moral standpoint through authentic acting, experiencing and lived-experiencing (17, 25). If with his reference to the fundamental he means that it is what belongs to a person's spiritual life and cannot be taken as teaching contents, then he can be disagreed with. Contents used for unlocking an elemental can be given any basic direction, also the direction of moral reality.

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In a later workshop, Pestalozzi took up the problem of teaching children of wide ranging age and talent. This brought the problem of learning material into immediate and pertinent focus (Weniger asserts that "material" is an incorrect term and chooses to speak of learning content) (57, 45). The question that arose was what to teach and how this should be done.

To bridge this problem, Pestalozzi continually sought the "elements"--ways of "elementalizing" learning material, i.e., to reduce it to its essentials. He views visual perception, observation as the "general foundation of all human knowing, willing, suffering and doing" (16, 28). Here Pestalozzi differentiates an external observing ("I see the world") from a fundamental observing ("I see myself"). He indicates an elemental-fundamental passage in observing that runs from "sensory perceptions to clear concepts". Elsewhere he says the path has to run from observing the object to the object as an "object of my judgment", which is evidence of a search for a child's own taking a position as the learning effect.\*

The observing has to lift out an essential element from reality and make it visible, thus making it also fathomable. A child acquires insight, understanding and discernment but also "sees himself"

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\* Kritische Ausgabe oor Pestalozzi (Critical Issue on Pestalozzi), published by Buchenau, Spranger and Stettbacher, Part XVI, p. 3 as quoted by Klafki W., *Das paedagogische Problem des Elementaren* ... , p. 28.

which implies that he also acquires self-insight and self-understanding.

The method of observation is even followed today by many didacticians although not all understand that the observing is more than only an introduction to the world. Pestalozzi chose his objects to be observed so that a child would see himself in his perceiving. Thus, it is observing an elemental that also speaks fundamentally to a child.

For Pestalozzi, the question of the elemental is a question about contents and the ways the contents have to figure forth in order to be formative. He says directly that all contents are not formative.

It is meaningful when Pestalozzi explains that the element that has to be introduced via visual observation in the concrete case has to be present but also has to be "**general**"--thus an essential element of a larger whole or more comprehensive structure.

Possibly because he lacked a thorough schooling, Pestalozzi did not succeed in building his theory and practice into what he had wanted them to be. He came across with such contradictory drivel that it is very difficult in each case to explain precisely what he means. His attempt to arrive at a "faultless course (perfect sequence)", e.g., is completely contradictory to an elemental method that he so diligently and with almost religious devotion preached and put into practice. Such a choice of course by Pestalozzi also would not "awaken numerous sleeping human potentialities".\* (What a striking description of the path to the fundamental!).

Even his reduction of language to sounds (Schall) instead of looking for the elemental in the sentence (as do Schleiermacher and Karl Mager) (16, 76) is a deviation from the elemental method.

Pestalozzi also views the elemental as a means of unfolding contents and the fundamental as skill in applying them.

In spite of the many points of criticism raised, the contributions of Johann Heinrich Pestalozzi to didactic theory and practice remain

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\* When Friedrich Copei's contributions are discussed later it will seem that any attempt to "improve" a child's learning achievements step by step in a faultless (perfect) sequence will harm him.

almost overpowering. No one who wants to speak authoritatively about teaching, learning and educating can do so without taking cognizance of Pestalozzi's contributions.

## 2.2 Friedrich Froebel

Issuing from his romantic-pantheistic life philosophy, Froebel wrote and carried out a teaching theory and an educative practice that was really the rounding off of his philosophy of life. Many educationists who only know that Froebel was the founder of the kindergarten are not aware that he did not view the children "in the garden", they are the garden! His romantic-pantheistic view, however, was also characterized by a deep religious flavor.

Strongly influenced by Pestalozzi, his approach also is that of "observing" as a (teaching/learning) method. For Froebel, this has to be **lived-experienced** observing and not merely sensory perceiving.

There have to be completed models available for a child's play, but there also must be those models "that are being worked on". With the completed models a child finds illustrations that are focused on the elemental, namely, on the system on which they are derived. For Froebel, the fundamental lies in an effect that leads to "intellectual development" after the situation "is comprehended" (16, 102).

Observing, yes, but "active" observing by **doing** says this great advocate of play as a form of learning and a method. Observing by doing is the elemental method, a means and end to forming as well as with being in a situation where a child will internalize outward appearances and externalize the internal.

Froebel says it is in this way that a child arrives at knowledge and a meaningful existence. He calls this a "life view", and he puts forth, without using the terms, the notion that the elemental is the knowledge gained and the fundamental is what he calls a meaningful existence.

The concepts elemental and fundamental figure in many of his pronouncements, such as the following: an essential task of forming is to arrive at a fundamental, substantial relationship with reality. To explain: It is the essential task of forming to bring a child to a

fundamental, substantial relationship with reality. How does one do this? Through an elemental or in an elemental way. The means to forming, that phenomenon that will bring a child to a substantial relationship with reality then can only be a means to a "life view" (forming) as it is "purified", i.e., as it appears in elemental form.

Froebel's aim to internalize the external and externalize the internal can be meaningfully clarified in terms of the path from the elemental to the fundamental as criterion.

To internalize the external means to unlock reality for a child so he can make it his own. Froebel prefers that this making one's own occur in terms of play or "involvement with things". Making one's own, however, is not the end of the path for the adult as unlocker. The child has to "externalize", on the one hand, by stepping out of his reservedness as a person but there also has to be actions that show that he can now think and act differently than before in his "involvement with things". A child doesn't merely learn but he also has to know that he has learned.

Then the child gains **formative insight**. In other words, to use Scheler's term he has "Bildungswissen" (formative knowledge), i.e., knowledge and insight! It is an insight within which the particular resides in the general, "where the inner structure of the matter, affair, relationship, the logic of the matter of his becoming and particular nature (essence) are grasped, understood or comprehended."

Scheler's pronouncement about "formative knowledge" that was brought into relation with Froebel's views by Klafki is repeated here and discussed since it makes a definite contribution to the problem of the present study (16, 102).

According to Scheler (16, 102) formative knowledge "is ein an einem oder wenigen guten und pragnanten Exemplaren einer Sache gewonnenes und eingliedertes Wesenswissen, das zur Form und Regel der Auffassung, zur Kategorie aller zufalligen Tatsachen kunftiger Erfahrung des selben Wesens geworden ist." [Since this quotation is discussed in enough detail in the following paragraph, I don't translate it. G. Y.]

What does Scheler's pronouncement include? A few pregnant exemplars of a matter are unlocked for a child (but he doesn't say

this) that equip or allow him to master formative knowledge that is an insight into what is essential. So far one understands that good and pregnant exemplars (thus, good elementals) are chosen and this formative knowledge (knowledge and insight) is assimilated. This is an ordered insight that is the basis for an **interpretation** (a first fundamental). This becomes a category for all coincidental facts that are essentially alike and with which a child is going to deal in his future experiences (a second and functionalized fundamental). With this quotation of Scheler's it seems that a child as consciousness also is aware that he has learned.

Further, Froebel asserts that a child does not acquire this formative insight by generalizing from many individual cases; it is an insight that is exemplified in the pregnant case. Repetition can strengthen the insight, can make it maneuverable, **but the repetition does not gradually bring it forth!**

The above comments by Froebel have inherent relevance for didactic practice. They can especially give didacticians concerned with teaching languages new insights about teaching methods. What he says is this: a child does not learn with insight if he repeats over and over. He learns with insight if one representative case with transferable possibilities (pregnant case) is unlocked in an elemental way. The repetition comes with practicing the insight and then the maneuverability of this insightful knowledge arises, not the other way around. Knowledge and insight acquired in this way, says he, will remain even when the specifics are long forgotten. Also, Mursell's\* position is that successful teaching has to stand the test of time as a child's fundamental attitude or taking a position rather than as remembering details.

The particular nature of Froebel's notion is reflected in his statement that forming actualizes itself there where the elemental appears as "aufgehobene Genese" which, as far as it can be translated means collective genesis or becoming brought about together.

What Froebel presents here has significant didactic meaning: if the learning contents appear "purified" they are elementals. And the elementals, as origins, are what are compiled for use. Use for what? For genetic teaching--teaching that will have becoming as an effect.

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\* Mursell, J. L., (1954) **Successful teaching**. New York: McGraw-Hill. p 1.

For whose use? For use of the one becoming, the child who requests that this "collective becoming" be passed on for meaningful and insightful world meaning and self-understanding. The use of the concepts "genesis" for becoming and "genetic learning" for learning, that are the effects of unlocking with an impact on becoming, appear generally and freely in the German literature. It is in this context that Wagenschein's argument for genetic learning also has to be understood (56, 1).

Knowledge and insight acquired, as well as the awareness of them, do not leave a child untouched. He is an initiator of relationships and anticipates a structured reality (Kant). Froebel says that a child comes forth to meet reality with "anticipation". This intentionality-directed anticipation for Froebel is essential for successful unlocking. Observing without anticipating is a blank sheet. Froebel says didactic pedagogics has the task of awakening, practicing and strengthening this "anticipation".

A child is in the world as an anticipating being, but awakened and practiced anticipation is the fruit of successful teaching and thus can be nothing more than a didactic category. Certainly, a child also has had affective and cognitive lived-experiences in his involvement with "observing by doing". Giving meaning certainly also occurs there but the fundamental that is excluded by Froebel is that a child will go forth in anticipation to meet reality with the expectation that also in his future exploration of reality he will find his way and that this will make sense. In the earliest literature it is especially Gehlen and Lahrman who put forward this line of thought (19, 9).

### **2.3 Johann Friedrich Herbart**

Initially Herbart was strongly influenced by Pestalozzi and the ideal of an elemental method resonates even in his later writings. He built the course of his lessons following a theory of association to such completeness that it really can be viewed as the first attempt at a grounded lesson structure.

The aim of his search for elemental methods was "to promote a person's dealings with his world" (16, 147). Today one would say that there has to be an unlocking by which a child's dialogue with his world is elevated. Herbart is the first to describe simplifying

contents as a reduction of the learning material, a concept that later is explicated by Van der Stoep as a didactic category (47, 30).

The elementalized content is viewed by Herbart as the simplest form of learning content that is found by a sustained reduction. He describes the elemental also as "a few characteristic points" of the learning content "that might possibly be confusing". Yet Herbart qualifies this seeming "confusing" arrangement of the "characteristic points" by saying they arise in reality. Thus, the elemental has to be a characteristic of the learning content and not strange to it.

Also, Herbart already understood that there will be varying levels of difficulty depending on how the reduction is done.

The word fundamental isn't used by Herbart, as such, although he insists that morality is a necessary learning aim. He seeks the fundamental effect by way of deepening and reflecting. H. Nohl indicates that "numerous trends of reform pedagogics in our century, after very many disappointments, have discovered that these two concepts have timeless validity for effective teaching" (16, 147). However, what Nohl fails to clarify is the huge gap in Herbart's difficult attempt, namely, the path from the elemental to the fundamental effect. According to Flitner, a criterion for successful teaching is the connection of the elemental with the fundamental (8, 52) and this is missing in Herbart's didactic system.

Herbart states that a child has to continually choose the good and reject the bad. If this is not educating, says Herbart rightly, nothing is. As a pedagogic matter, being moral is described by him as a child who stands under a law that he has made his own.

Seemingly Herbart, with his stages of learning, only moves in the terrain of the elemental, namely, there where the contents are made child ready and passed on. However, this would be a one-sided view of Herbart's attempts because he has many descriptions of "interests". He states that human Dasein (existence) is considerably more than a "process of assimilation". A person's active interest has to be stimulated and exercised so that it becomes a disposition that remains with him through his whole life. "The training will pass whereas interests will persist for one's entire life".

With this a life relationship is laid down that can be interpreted as a fundamental, namely a life-long interest in what concerns one. What a child in elemental ways (also as learning stages and associations) makes his own has to have fundamental relevance for him as life meanings (as interests).

The gap in Herbart's didactics is in the fact that he has given lots of attention to unlocking reality and at the same time has set high ideals for educating (forming) but has not indicate how from the differentiated, step-wise unlocking of contents a child acquires the desired life relationships as outcome. For example, a child has to continually choose the good. He has to learn to choose the good and reject the bad. But Herbart fails to indicate which elemental has to be unlocked to bring a child to a fundamental disposition such as "rejecting the bad". The gap lies on the path from the elemental to the fundamental or what Flitner calls the union between the elemental and the fundamental. Herbart's didactic theory and practice are not attuned to the path from unlocking in learning stages to "interest".

Otto Willmann (16, 180) offers a similar objection to Herbart's didactics, namely, that he had so concentrated on presenting that he had not arrived at contents of knowledge and thinking.

Nohl, however, was not wrong in referring to Herbart as "the living Herbart" (15, 147). In spite of gaps in his didactic theory and practice, there is much to learn from Herbart's writings and didactic actions. It is really Herbart's followers who advocate entirely one-sided didactic activities and make the claim that this is what "Herbartians" should be. In this respect, especially Ziller and Rhein have bequeathed us a misrepresentation that has detracted from Herbart's true place in didactic pedagogics.

## **2.4 Friedrich Schleiermacher**

With the slogan "Search for the elemental", Pestalozzi and his followers had for the first time in pedagogic (didactic) history placed the elemental in a central didactic position. They endeavored to find elemental (essential) views and insights by which the world could be unlocked for a child.

Herbart described a person's attunement to the essential as "interest" and with that the fundamental was considered. This

interest essentially means more than merely interest as concern. It is interest acquired by insightful mastery and that includes a being open and standing open to reality.

However, it is to Schleiermacher's merit that he has greatly clarified both concepts with his explication of the concept of the elemental. He starts from didactic reality. Two concepts figure prominently in his explanation, namely, "Gesinnung" (way of thinking, a disposition to think structurally) and "Fertigkeiten und Kenntnisse" (skills and knowledge) that, for some reason, he summarily calls "Fertigkeiten" (skills). Both concepts refer to a didactic fundamental that figures in two clearly specifiable ways. On the one hand, an unlocking leads to skills and knowledge a child acquires in a teaching (unlocking) situation. This already indicates a change in a child's being-in-the-world. But Schleiermacher also speaks of another fundamental, basic relationship, namely, a modification in the way he thinks. Both of the changed dispositions stem from learning contents that are unlocked in their elemental form and that a child makes his own.

For Schleiermacher, as for Pestalozzi, the method coheres with "the art of finding the 'elements'". This finding of "elements" always has to precede unlocking the matter for a child. The contents have to be explored beforehand so it can be determined which "elements" are essentials of the matter. To be able to meaningfully carry out the reduction, one has to work backward from the aim to the point of departure from where the unlocking is going to begin. In this way, it can be teleologically determined which elementals are near to life. The main point of such a reduction, says Schleiermacher, is to not pass over the essential points in the act of reduction. The "elements" have to include the life moment of the greater relationship otherwise they do not qualify as elementals. For him, elementalizing is also an intensification of contents to the elemental.

Schleiermacher qualifies the elemental as a scientific-didactic concept. It requires an act of abstraction to be able to determine elementals. The elemental does not necessarily arise as differentiated contents of reality in the lifeworld. Elementals seldom or ever figure as singly or separately established concepts. They figure as moments of reality in smaller or larger relationships.

With this latter view of the elemental as moments of reality in relation with other moments, the problem field of differentiation is

broached. On the one hand, this protects Schleiermacher from searching for the "elements" of language in words or sounds, as did Pestalozzi, because that does violence to the life moment and the relationship of language. The elemental of language is for Schleiermacher, as for Karl Mager, the simple meaning and not the individual word or sound. Only in this sense is language meaningful and is a relationship perceptible. Variations in the relationship of the life moments will determine how easy or difficult the concepts will be for the children.

The elemental not only has to increase the spiritual permeation of the learning contents, it has to guarantee it. There either is an elemental passage to the contents for a child or there isn't. There is mention of a fruitful moment when a child experiences and lived-experiences insight and when there is a changed meaning of reality that is recognizable and measurable in terms of the criteria of "ways of thinking" and of "skills and knowledge".

The "element" (always intended with a didactic connotation) that is clarified as the elemental, but clarified at the same time is the whole of the content of which the elemental is a representative case that has arisen from the ground of the intrinsic structure of the relevant area of reality to which it belongs. Reality is not diffuse but it has an internal and external structuredness. The elemental, that includes a life- or reality-moment is not separate from or outside of the greater reality that it represents. It is a concrete representation of the general (47, 123 et seq.).

Very important for Schleiermacher (and for anyone who wants to think accountably about instructing and teaching) is the fact that the elemental is comprehensible neither by splintering nor as a yardstick or scheme of things. Splintering refers to reducing language to an isolated word and the relationship is lost with language as it is valid in the lifeworld. A study of parts of speech without context does not make the living language intelligible to a child. In the same way, systematizing or schematizing, that really are thought constructions, cannot make known to a child the living reality with which he has to establish a relationship.

According to Schleiermacher a child makes the elemental his own by abstracting, but he has to let the essentials of what is abstracted be disclosed. This embodies a necessary task for didactic epistemology to disclose this making one's own by a child and pass this on to

didactic practice as necessary equipment by which successful unlocking can be launched. Investigating the child as potentiality for abstracting will require epistemological research without which didactic practice has to "feel" its way to some degree.

Schleiermacher proceeds from the standpoint that there are essentially two epistemologies that have to be disclosed and described, namely, one that is based on parental educating and the other that is based on the activities (teaching) that parental educating places before those for whom it is a life task to teach and educate. "A theory about both seems useful, indeed necessary" (41, 36). For Schleiermacher, parental educating lies more in the area of "a way of thinking (opinions) and the entire character of spirituality in general" (41, 36). With this, he indicates that parental educating is not so much introducing actual reality but rather the world of norms and opinions (50, 115). In contrast, for him, the teacher's contribution is in the direction of bringing forward knowledge and skills, i.e., factual knowledge.

This is a defect in his epistemological pronouncements in that he wants to describe two didactic-pedagogic theories and practices, namely, one for parental educating and one for a formally established school practice because these really are two facets of the same human activity.

The path from elemental input to fundamental ways of thinking lies for him in the fact that the "fundamental directions and ways of thinking" arise only in the skills and knowledge and, hence, at the same time are actualized by them (16, 162). The passage is from the knowledge that is unlocked to an opinion as a manner of thinking.

Schleiermacher's great contribution to didactic epistemology and practice is that the success of teaching no longer depends on a purely systematic foundation but on the fruitfulness of unlocking reality as an activity demanded by life. The above insight is considered further when the contributions of F. Copei are discussed. Spranger also mentions the fruitfulness of the elemental, a direction of thinking that really constitutes the foundation of this study.

Finally, Schleiermacher says in its fruitful transition, the elemental immediately directs a child to the structured reality that he now has to enter HIMSELF. Forming is essentially self-forming--forming from

the inside to the outside. In this respect his view is in agreement with that of Kant who says the development of intellectual gifts occurs from within a subject; in the opposite way (namely from outside in) these functions are only haphazardly attainable.

## 2.5 Otto Frick

According to Frick, all teaching has the task of being elemental in the highest sense, i.e., to disclose and make understandable the "elements" that are at the foundation of things. This can happen if a child is afforded the opportunity by means of concrete types, prints, etc. to himself discover, disclose and explore.

A meritorious contribution of Otto Frick to our insight into the elemental and the fundamental is his understanding that the typical course of didactic activity is where reality, as an elemental, is unlocked for a child and becomes his own fundamental method for trying to unlock reality. Such a typical attunement by a child clearly constitutes a fundamental way of going out to reality. Thus, a child gains insight in two ways:

- (a) by elemental unlocking;
- (b) by making the method of unlocking his own and to even use that method in future dealings with reality.

Another observation by Frick that deserves mention is his insight regarding review and repetition. He does not see the necessity of making room for lots of time for testing and repetition in a year or semester timetable. Where teaching follows the path of unlocking the elemental and the fundamental, Frick says the fundamental insights of the life area of concern once again figure and this is equal to review and repetition, perhaps even more effective.

Thus, elementalizing is the typical pedagogic way in which there can be progress to a deepening and foundational content of a matter and by which the act of formative teaching is actualized.

With this Frick has broached a matter that so many persons who have to make judgments about teaching and educating are not aware of, namely, that teaching and educating are actualized in ONE activity. Educating is not possible without teaching and teaching finds its meaning in educating. The question about teaching and

educating rather is a question about the formative quality of the contents and about how effectively the elemental is unlocked.

The quality of the unlocking of the elemental is manifested in the learning effect, but as a fundamental, it also has an effect on the intensification of life and the enrichment of a child's existence.

Frick asserts that there is a typical course in this activity leading from a total view to a deepening in particularities and a rethinking of the whole.

Frick provides a methodological insight regarding the elemental in so far as he will not have the elemental completely dished out to a child but rather will see that a child acquire this (elemental) through cognitive co-activity with the unlocker [teacher].

A didactic line can be drawn from Pestalozzi through Herbart to Frick in so far as there is a search for an unlocking of the elemental. Otto Frick refers to the elemental as "viewing representations of the essentials". The elemental also is the typical teaching principle that is a concretization of the general and that is teleologically determined (by the aim). Strikingly, Frick talks of the reduced contents as formative material. (Compare this with Froebel's collective becoming). The elemental contents have a mediating character and always reveal the essence of a whole "group" of details (data).

For Frick there is a clearly evident path from the elemental to the fundamental. Elemental contents that are unlocked for a child make the larger structure of reality accessible to him. The greater train of thought comes to light in what is clarified by the concrete images or prints (16, 186). But a more important aspect of the fruitful result of teaching lies for Frick in the formative effect of correctly chosen contents. For him, the scope and impact of an unlocking lies in its "Bildungsgehalt", in its formative quality. Frick borrows this concept from Otto Willmann. The fruit of the activity of unlocking is not so much in the amount that is understood and made one's own but in the quality of the forming that is brought about by the unlocking.

As a great champion of Protestant thought, Frick in teaching prepares a path to the fundamental that clearly is a way to Christian anticipation and transcendence.

## 2.6 Otto Willmann

Willmann stresses that contents vary in their formative quality. The fundamental fallout of didactic unlocking is sought by Willmann in what he calls basic or fundamental attitudes. Some contents have the possibility of a clearer path to a basic attitude than others.

In contrast with Herbart and the Herbartians, who would work through a clear representation, Willmann would rather see the result of an effective didactic activity manifested in a basic attitude (taking a position) of the learner (16, 180). He also asks what apperception really is and what significance it holds for didactic theory and practice. Willmann's entire point of departure shows that he does not give much credence to the theory of apperception in didactics.

The difference in planned learning effects between the Herbartians and Willmann needs further explication because this is of essential significance for the theory of the elemental and the fundamental. In the discussion of Schleiermacher it was indicated that finding the elemental occurs teleologically by looking back from the aim of the unlocking to the contents and in doing so determining what elemental is going to be introduced as reduced or intensified content. It follows that if one works back from a clear representation there is the possibility of selecting other significant elementals as when one explores a field of contents from a particular basic attitude of the learner. Before any unlocking, a question that always ought to be asked is if the learning aim is a path to a clear representation or to a particular basic attitude or taking a position. A clear representation is a fundamental. The only question is if this is the only fundamental that the unlocker will push through to and whether a change in basic attitude of the learner is not a more desirable fundamental. A clear representation can in the course of time fade away while a changed basic attitude holds the possibility of modified life meanings that can be of a more lasting nature.

The criticism that can be brought against Willmann's didactic theory building and establishing a practice is that he attributes intrinsic "power" to contents to bring about basic attitudes in the learners. To the naive reader, this can give the impression that a piece of content will have a strong possibility to bring about a basic attitude

in the learner under all circumstances and in all situations. If one should accept this, he is at that point where a person is not taken into account and the formative quality of the learning contents are decisive. This standpoint can be described as didactic objectivism. Although it certainly is true that some contents lend themselves better to establishing a stronger basic attitude, many other factors also have to be taken into account. Namely, there is mention of more or less effective unlocking. The contents have to be unlocked in terms of an elemental or an elemental input. This is the work of a person and does not merely with equal regularity lead to a basic attitude. This will vary with different unlockers of reality and from child to child.

In addition, one has to keep in mind what Scheuerl says about the elemental, namely, that it always simultaneously exemplifies something for someone (42, 82). All elementals are not equally suited for all learners. Each child is an open possibility. The child, as an affective, cognitive and meaning-giving possibility, co-determines if a weaker or stronger basic attitude will take root. The preconditions of stable, labile or impulsive lived-experiences of these contents and the unlocking of reality are additional factors that co-define whether the contents are going to have more or less of a formative value.

A systematic course of teaching means something totally different to Willmann than a "complete or uninterrupted succession". For him it follows the course of the elemental as typical principle. By such a course, gradually dispositions such as basic attitudes are brought home to a child that are performance categories for future dealings with essentially similar contents. These performance categories and basic attitudes are descriptively characterized as *fundamentalia*.

## 2.7 Peter Petersen

As a great advocate of group teaching Petersen looks mainly for the elemental in elementary group situations as social educating. In addition, for him the elemental also lies in mastering grammar and terminology unique to a subject matter. He says it is necessary that these concepts first have to be unlocked before the factual contents can appear. "As soon as the elemental-grammatical holds sway, then a child works freely" (16, 233-235).

No unlocker of reality would try to do so in terms of concepts and subject terminology that are not clear to a child. However, when Petersen proposes devoting a year or more mainly to studying subject grammatical insights then there is fault to find with such a didactic course.

Petersen's entire vision of the elemental is as a methodological problem and especially regarding a child's equipment before there is real unlocking and a fruitful moment. (By first mastering the terminology).

With Petersen, the fundamental figures on a very limited level as skills and techniques that are mastered and when the learner enters the future. There is no clear indication of an authentic passage from unlocking contents to making them one's own and a situation-transcending fundamental.

## 2.8 Richard Seyfert

In 1930 Seyfert indicated that the syllabi try to cover too much. He endeavored to limit himself to learning material aimed at offering his pupils the essentials of the subject contents in terms of unlocking the typical. A child has to master "elements" that will lead to knowledge and insight (see Scheler's formative knowledge). For Seyfert there is a "unity in multiplicity" that is noticed and that has to lead back to its simplest element. This element, as core material, has to be the basic practice (unlocking?) that discloses the essence of the learning area of concern. For Seyfert, it is in the typical, reciprocal themes, core material and simplest elements that the way lies for learning contents to be raised for discussion in order for teaching to be effective (16, 250).

Formative contents have a formative quality and value and Seyfert clearly shows a path from the elemental to the fundamental. The learner first has to make the formative contents his own and **assimilate** them in their **essentials**; in the second place (and here follows his fundamental), he has to allow them to become externalized in order to **act as a formed person**.

One unlocking (presentation) about house building or plant life can give a child the guidance for himself to later investigate a bit of a forest, nature or to build something. Seyfert talks of a child mastering categorical insights.

Seyfert gives sound advice to the unlocker of reality to reflect on the unlockings that were meaningful and essential for his own forming. With this in mind, he has to try to fathom the essentials of the subject and unlock them for a child.

## 2.9 Josef Derbolav

Derbolav writes about the exemplary as a didactic principle that, in his view, "is still not theoretically and systematically elucidated and made room for in the framework of pedagogics". For the aim of this discussion we place Derbolav's contributions about the exemplary under the larger theme of the elemental and also give an indication of the deep-seated fundamental breakthrough that Derbolav broaches (11, 29).

Derbolav's search for a didactic theory was also compelled by the question of the deluge of learning material. He links up with Wagenschein but applies himself to teaching history while Wagenschein works in the area of teaching the natural sciences. He looks for the elemental in the exemplary case and argues that the rare and wonderful are to be found in the ordinary.

The course of teaching should not be built up systematically but thematically and the learning contents should not be presented dogmatically but heuristically. That is, a child should not be forced into an insight but he needs to have the opportunity to make his own deductions and find things out for himself. Derbolav views the elemental as a thematic condensation instead of as merely only omitting parts. The choice and heuristic development of the "theme" has a genetic (becoming) foundation and although history is also going to be "narrated" it does not yet have to adhere to the chronological aspect of history but to themes of origins and relevance to living.

For Derbolav this primarily amounts to digesting the representation of the whole of a subject or area of science in one or more basic themes and didactically bringing them within a child's grasp. In addition, he offers a remark that touches the whole sense and scope of this activity. He asks the open question whether it is so unequivocally possible to make learning contents accessible to children, and whether underlying this activity there are a large number of ways of representing the contents that have to be

distinguished. Therefore, this dissertation will show that contents can be made accessible to children and that there are a great many ways to represent and interpret them, all falling under the comprehensive concept of the elemental (Klafki).

In addition, Derbolav refers to other basic aspects of the elemental, namely:

- (a) it will give rise to foresight and basic knowledge;
- (b) it will establish a method of transfer (unlocking) and, last but not least;
- (c) it also will further elucidate primordial human motives.

With this last function of the elemental we are squarely in the area of the fundamental. Science must not only be established in terms of its development and clarified in terms of its human significance but it also has to make the fundamental phenomena of our modern existence understandable.

From this it can clearly be seen how Derbolav aims for an authentic path from science to a person's becoming and taking his own position, i.e., an unlocking in terms of reduced contents.

In light of the propaedeutic character of teaching, Derbolav expresses two essentials or characteristics regarding this nature of teaching. The first characteristic of the course of teaching that follows the organized elemental is that the pupil himself learns from the encounter with the "spirit" of the direction of the science if he remains responsive. The second essential is that a child with an elemental unlocked at least has in hand the key to a larger learning world. This is a view also held by Spranger. With this key (insight), a child can open locked contents until for him "the obvious and yet unfathomable contents become transparent" (4, 39).

Thus, there are two *fundamentalia* that are indicated by Derbolav; the first is the spirit or ethos of the contents of science that also address a child in his being human, as well as the insights that are acquired and become keys for him in his future involvement with reality. The second fundamental is "transmitted" to a child by unlocking the elementals that function propaedeutically.

Derbolav further expands on these themes by saying that the first propaedeutic characteristic proceeds to the second. If a child is first able to make the "spirit" of the content area in question his own, his

independent unlocking can proceed more meaningfully because it will occur following the valid principles of this content area.

Derbolav's view of the elemental as the possibility of applying a variety of forms of representing contents is a valid interpretation of it. It is precisely because of the rich variety of forms of representation that the elementals offer that makes it so necessary to make a study of them for successful teaching.

Unlocking elementals (exemplary teaching) for Derbolav is always foundational--it is the foundation of the scientific structure that is unlocked, and it is the foundation for a child's becoming and his possibility to work and investigate independently in connection with the unlocking of an exemplar or elemental (4, 33).

## 2.10 Eduard Spranger

Two penetrating questions provide Spranger input for his discussion of the problem of learning contents, namely

- (a) "How can I intervene formatively? and
- (b) "How can I find suitable and pliable formative material in terms of which I can educate?"

His own response is that general cultural materials assume the character of formative material in the hands of a born educator. However, this occurs nowhere in a learning event without reducing the contents (to their essentials).

Effective teaching cannot occur without the fruitful unlocking of elementals. It is the unlocker's task to "elementalize the gems of meaning" of the science (contents).

Derbolav's comment about Spranger's view of the elemental also suggests the fundamental. He says that for Spranger the elemental is not only foundational for the whole but simultaneously is an unlocking for "other, additional cases". If an unlocking for a pupil is also an unlocking for "other and additional" cases this means that through such unlocking the pupil has gained fundamental intellectual equipment.

The path from the elemental to the fundamental is an open book for Spranger. At the end of such an unlocking, he says, a silent "aha" has to arise, i.e., a lived-experience by a child that something

opened or had opened for him. He also refers to F. Copei in his discussion of the fruitful moment (4, 136).

Spranger's contribution to the problem area of the elemental and the fundamental is significant as is his contribution to the didactic and pedagogic. He views the born teacher as one who allows for the bewildering overload of learning contents and who is equipped to reduce the contents and present them such that a learner can assimilate, conquer and make them his own. The teacher has to take note of a child's level of becoming for whom he unlocks the contents.

Finally, Spranger indicates that from a good unlocking a moment of clarity appears for the learner that, as does a ray of light, brightens his path by investigating "structurally related things". Spranger's view that successful unlocking reveals fundamental phenomena that enlighten structurally related things can be compared with interest to Landman's description of a category as a means of illuminative thinking (22, 4). For a child, reality is unlocked categorically and such an unlocking equips him with categories to explore and meaningfully unlock things for himself with the light (category) that has been "turned on" for him. According to Spranger, with this light that has been turned on for him by the unlocking, a child can investigate scientific structures (contents).

For Spranger, authentic *didaskhein* (teaching) cuts deeper than a technique or skill for unlocking knowledge. In the hand of a born educator it is the "art of breaking open the bread of life for a child" (4, 136). More than a skill is required to see into and enlighten elementals and their relationships by means of unlocking them "to intervening in the souls of children".

### **2.11 Erich Weniger**

According to Weniger, methods in didactic practice are only forms of human encounter. The contents in terms of which there is teaching spring from different subject sciences and have to be presented to a child being taught so he "experiences something as easy". It goes against Weniger's grain when a child who has to be taught and educated is entirely overlooked by the choice of elemental contents that overemphasize the subject science.

Weniger does not talk of didactic materialism but of didactic objectivism. With this he means that the subject determines not only the contents but that the methods used in the act of unlocking also are derived from the subject. In this way the teacher's unlocking actions, the child's becoming and the situation itself are subject to the methods that are prescribed by the nature of the subject or science.

Weniger criticizes those who will establish a teaching practice where the stated aim is a "scientific" aim, the methods are described as the "scientific" method and forming is then "scientific" forming. By following this line the scientific structure is reduced to the didactic structure and the scientific to the didactic.

It follows that Weniger will view favorably didactic practice by those persons who command the contents of the subject sciences and who also are didactically schooled. The teaching must not only be focused on broadening and deepening knowledge but a child must be lead to taking actual positions with respect to the problems of the time. Hence, through teaching a child has to be lead to live a meaningful life.

The teacher's task is to unlock what is necessary for a child to fulfill life demands. Contents have to be represented, i.e., figure as elementals. The teacher has to "represent what to a child is unlimited" so he can "experience it as easy". The last quotation refers to an elemental as well as a fundamental and simultaneously to an elemental-fundamental path. A child has to lived-experience simplified contents. This refers to reduced contents that have to be unlocked but also lived-experienced by a child so that gradually and progressively he becomes better equipped to live his life meaningfully.

The act of reduction has to be carried out so that an event in history is now important to a child. Thus the elemental has to function in concrete time and make time concrete.

The formative work of the didactic activity has to push through to where the power in a child is developed so that he can purposefully advance toward mastering the future demands of life. Forming makes a person free because by means of teaching a child acquires ample power and he becomes equipped for the demands of life. Weniger uses the phrase "the other function of forming". This

refers to the fact that one function is the unlocking of contents and that has cognitive insight as its aim, while "the other function of forming" refers to insights and "powers" that equip a child to live his life meaningfully (57, parts 1 and 2).

For Weniger, teaching also is propaedeutic in nature and thus all unlockings of elementals contribute to a child's preparation for life. This is a view also advocated by Spranger.

For Weniger there is no separation between a teaching aim and an educational aim. As far as he is concerned, to actualize educative teaching the didactician is required to consciously think about those contents that have formative value. He has to reflect on those contents and "forms of ripening" that bring about a spiritual "ripening" and opening up that prepare a child for the complex experiences of living and for being accountable for life.

The parents and teachers are great mediators in this world because they stand between the child and lifeworld contents. They do not stand there in isolation but are entwined with the contents for the child. The parent and adult who enter a child's life horizon are at the same time the most important parts of his world. In the first place they also are life contents and, thus, have to unlock or open themselves to the child and be accessible. It is from this didactic insight that the adult has to bring the child close to him in order to establish and bring about a formative encounter in which the child is an active participant. A child acquires his forming from his spiritual involvement with the adult.

Another of Weniger's insights raised here is his view of a child's (a person's) personality. For him, personality is not the fundamental product of the formative moments but is the fruit of a difficultly lived life. Here the child's intentional going out to the world and reality arise. He becomes a personality not as a result of elemental unlockings that have had a fundamental impact on him but by how he lives his life with reference to the *fundamentalia* that, from the course of teaching, have enriched him. For Weniger, personality arises by functionalizing the fundamentals--something that each child has to do himself before he can reap their full benefits.

## 2.12 Wolfgang Klafki

The problem of the elemental and the fundamental is fully treated and reinterpreted by Klafki in his comprehensive work, **Das paedagogische Problem des Elementaren und die Theorie der kategorialen Bildung** ("The pedagogical problem of the elemental and the theory of categorical forming"). It is mainly in terms of Klafki's pronouncements that the problem of this dissertation was developed, and this is shown by the many references to him.

Klafki indicates that there are a variety of ways the fundamental and the elemental can appear. In each case of a fundamental, it has the character of a foundational experience or lived-experience. Some formative contents are not only accessible in experiencing and lived-experiencing--they do not exist outside of experiencing and lived-experiencing (16, 442; 4, 158). Klafki then proceeds to describe the elemental in its different forms of appearing, namely, the exemplary, the typical, the classical, the representative, the simple form, the simple aim form, the simple esthetic form.

For Klafki, the elemental is the only form in which the contents can appear in a teaching situation for them to be FORMATIVE CONTENTS. It is the only way that contents can have FORMATIVE VALUE. And he says, in particular fruitful moments, the fundamental appears and addresses the child fundamentally as a being who is becoming. Without a child lived-experiencing the worthiness of the fundamentals a teaching activity cannot be formative.

The elemental is the embodiment of contents able to be unlocked for a child. It refers to a relationship of the formative content to the reality that is represented in the elemental. Only because the formative contents figure as relatively simple are they able to unlock the formative reality spiritually for a child by means of a didactician's guidance. The foundational experience or lived-experience of contents and unlocked elementals are described as fundamentals or *fundamentalia*.

Along with the theory of the elemental and the fundamental, Klafki advances his theory of categorical forming that amounts to a double unlocking in the didactic situation leading to forming. This is considered in a later chapter.

Spiritual appropriation and control are only possible by means of the concrete. For forming this involves making certain fundamental categories living, spiritual possessions of the becoming child. This occurs by unlocking the concrete, the single case, the historical. But the child recognizes in each of the examples the non-concrete and non-individual case (16, 388).

Klafki gives an explanation of the various levels of problems of the elemental and the fundamental. This doesn't bring the passage from the elemental to the fundamental clearly to the fore. It seems as if he puts the elemental, as a concrete-temporal form of appearance, in a separate framework.

### **2.13 Julius Drechsler**

Drechsler maintains a purely anthropological point of departure that gives rise to clear and worthwhile pronouncements regarding didactic pedagogics.

He places language before all other subjects because, viewed anthropologically, it embodies an authentic way of being in the world (6, 73-74). He sees language as elemental and fundamental. It is by means of language that concepts are made child-accessible and by which elementals are unlocked. However, Drechsler does not fall into the didactically questionable view of R. Meisters that language and subject terminology have to be clarified beforehand. Language is an elemental insofar as it is a medium for unlocking contents.

Didactic unlockings lead to learning effects and to a child taking fundamental positions. For a child, language is a fundamental necessity for aiding his verbalizing or understanding of the changing positions he takes. Without language there cannot be a meaningful interpretation of the world and reality. In this respect language is also a fundamental.

Didactic talk of forming and didactic theory and practice should always place forming above teaching (6, 38-39). In teaching there needs to be mention only of reality (objects) that becomes known while in forming the world is unlocked for a child. The fundamental moves a child to a comprehensive view of reality and world. (The concept world refers to a world already acquired and assimilated and to which a child continually directs himself).

In a didactic sense, forming is characterized by contents that make reality discernible such that from this reality a world can be continually created (established) by a pupil. There are gradations in the intensity of a child's involvement with the contents. Only from adequate contents (adequate unlocking) does a child acquire a true view of himself and reality.

Drechsler follows Klafki in his view of the double-sided unlocking of categorical forming. In both cases it has to be understood that an adult unlocker is a precondition for all formative and categorical unlockings (6, 60).

The social pedagogic aspect of the didactic situation is seen by Drechsler as a path to a child's fundamental being-with as a result or effect of his active dealings with a co-being who has entered his life horizon in the situation.

Drechsler is the person who showed that the primitive stem of the word "onderrig" (instruction) is "inter-rig" (direct among). He then interprets this as that direction which does not allow a child to remain where he finds himself but directs him to what he can become or ought to be.

The adult directs a child with respect to contents and in this way gradually he is lead to adulthood and responsibility. However, instructing (inter-rig) also implies a reciprocal direction that amounts to the teacher (adult) also being touched by entering this directing encounter. Three moments are preconditions for establishing a didactic (teaching, instructing) situation, namely, the adult, the child and the contents of reality. Instructing as an unlocking "reciprocal direction" necessarily requires all three of these moments.

Regarding the elemental and the fundamental, Drechsler follows Klafki's pronouncement (6, 61-62). The fundamental appears only when the elemental is worked through to it--a direction of thinking that also is followed in this dissertation. The elemental has to be thought about in close connection with unlocking contents and the theory of categorical forming, while the fundamental embraces the entire pedagogic event of the moral-educative. The question can be asked to what extent the fundamental can be reached from the didactic. Drechsler cites Klafki who, in his turn, brings forward the

contributions of several authors who indicate how there can be a passage from the elemental to the fundamental. The fundamental has an existential-spiritual character while the elemental possesses an unlocking and introducing character.

### 2.14 Friedrich Copei

In didactic thought, Copei is known as the person who has thought about and described the fruitful moment in the act of unlocking. Contents that are reduced to elementals have to be presented in such a way to a child that he can uncover their essentials himself. An insight has to arise that is known as the "aha experience" in the psychology of thinking and that Copei describes as that fruitful moment when a child himself experiences and lived-experiences.

Copei greatly values a pupil's questions and questioning attitude. It is necessary that a questioning attitude arise in a child that in its unraveling eventually leads him to acquire insights into contents of reality.

This fruitful moment is not a process that can be repeated with any regularity or lawfulness but rather has to be seen as the fruit of hard didactic work and effort.

The pupil not only acquires insight into contents but also acquires methods of inquiry that become fundamental methods for his future interpretations of the world or his own involvement with things. Copei says that this method forming has to be seen as an integral part of categorical forming.

Klafki concludes his discussion of Copei's contributions to the pedagogic by saying "In fruitful moments subject and object, mind and world fuse". From this an obvious deduction is made, namely, teaching and educating are actualized in one and the same action.

For Drechsler the matter of a fruitful moment in unlocking refers back to the *maieutic* that first appeared in the works of Socrates, namely, that all learning and all teaching have to penetrate to those essential cores from which a person's authentic existence ("Sein") is formed (6, 104). Consequently, teaching does not mean the "transfer" of knowledge but rather the preparation for a fruitful moment. This means the teacher has to concentrate on the pupil

assimilating an animated (lively) readiness (eagerness) to try, in his wrestling with things (contents), to disclose their meaning.

For Copei, the course of a lesson and of teaching that is constructed step-by-step is unacceptable. He asserts that such a fixed, systematic course is detrimental to a child. This forces a child to hold himself to the logical and strictly matter of fact and there is no path to a fundamental that directs him to the larger structure of reality; this again confirms the advantage of understanding, anticipating and transcending. In this, the difference is very clear between a binding and enslaving methodology and an unlocking, liberating didactics, namely a dominating, binding, constraining methodology as opposed to a freedom-giving, personal mastery of contents.

The ideal to strive for is an introduction to an elemental unlocking by which a child, in a fruitful moment, is addressed in a fundamental way that is a precondition for general forming to occur (6, 102).

### **2.15 Leonhard Lahrman**

In 1972 a work by Lahrman was published with the title "Phantasie und Elementares Lernen" (Fantasy and learning elementals) that made a special contribution to our insights into a child becoming (adult) and the didactic. He states that a child is as much a fantasy-as a knowing-being and that didactic activity has to make provision so that a child as a fantasizing being is done justice (19, 8). This statement is made with reference to Gehlen.

In a didactic situation both the things (contents) and the child change. The child changes the contents to contents-for-him. Lahrman cites Nietzsche who says "To learn is to change". The adult is himself not aware of the nature of the changes that occur in a child but he knows that this "making the contents his own" will always be unique. Therefore, learning essentially is not predictable, exact and organizable. Even so, with acquired insights into teaching and learning, a practice has to be established that is directed to forming so that, for lack of all insights regarding teaching and learning, one is not completely off base in establishing a course (of teaching/learning) that meets the needs of the pupils (19, 69).

For Lahrmann fantasy functions as the ground for each human activity, therefore also for learning. He also says learning and experiencing are closely linked in their meaning. On the one hand, learning precedes experiencing but in other respects it builds on experiences (19, 74). He agrees with Kant by saying that experiencing gives us our first knowledge of reality. Hegel also believes that experiencing is the beginning of learning but then the child also must be there himself even if only by means of his senses but better yet if with his deepest spirit, with his essential self-awareness.

Then Lahrmann asks to what degree a child's fantasy develops and to what degree a child experiences things himself without the help of others. As with anyone, everything a child experiences is linked to other experiences and to what he also has to acquire. Learning never starts from zero because there always are experiences that have preceded the learning. There is mention of experiencing as acquiring but there also is mention of experience that is congealed. Remembering and memory are only possible through the work of fantasy.

As far as the elemental and the fundamental are concerned, Lahrmann says the following about them (19, 100): The concept elemental, just as the concepts exemplary and the fundamental, has acquired great significance in the didactic pronouncements of our time. He refers to Gunter Slotta and Klafki in summarizing the elemental with five ideas:

1. The possibility that the general can be included in a particular;
2. The transfer effect of these general things;
3. Its double function, namely that it unlocks reality for a child and unlocks a child for reality;
4. The extension of the elemental into the question-loaded, meaning-imbued reality;
5. The connectedness of the elemental to the means to self-activity.

Therefore, for Lahrmann, the elemental is pedagogically relevant but he insists that in addition to the elemental there is information and knowledge that cannot be left out of consideration. In this respect, he cites Roth who places the concepts elemental and exemplary opposite orientation and information, but he recognizes that the elemental goes deeper than mere orientational learning.

Lahrmann asks for a fundamental path that a child's fantasy will direct him on and consequently allow him to be a genuine person. The elemental unlocking also has to be directed to stimulate, foster and strengthen childlike being in the world as fantasy. He indicates clearly that a rational, general human fantasy is proposed as a precondition for establishing all human relationships (19, 144).