

## CHAPTER THREE

### TEACHING PRACTICE AND EXPERIENCING

#### 1. Introduction

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

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

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

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

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

For the didactician these coherences of life forms and the original experience are of cardinal significance. Teaching, as it spontaneously appears between persons in experience, is not formless. It is a part of life itself and, therefore, it also is part of the

life forms as they appear in experience. Therefore, the life forms of a person lend themselves to teaching since teaching is an inseparable part of a person's total involvement in reality. In its broadest respect, life forms refer to teaching forms, also when teaching is undertaken in the form of accompaniment. When a didactician searches for didactic forms he interrogates experience because experiencing, as the totality of human ways of being, also must show the forms of teaching. Without discovering these forms of teaching, constituting a teaching situation in a formalized, businesslike sense just is not possible.

## **2. Experiencing and the forms of teaching**

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

This comprehensive participation of a person in life and the world shows, among other things, that he also is involved in teaching. His involvement in teaching, however, clearly is distinguishable (in its forms) from his practice of worshipping. This does not imply that his forms of worshipping are fundamentally different from his forms of teaching. Still, this refers to another use of the life forms, or indeed a modification in their styling. (See, e.g., the resemblance between didactic preaching and teaching). Be that as it may, the important matter is that all human life forms appear in original experiencing. The formalized forms in which the didactician wishes to cast his teaching cannot differ essentially from the life forms because they really are the containers by which the teaching forms are knowable

and from which they can be isolated and described. When the didactician turns to experiencing in search of the forms in it that make the practice of teaching possible, he necessarily must find them there. The forms of teaching cannot differ essentially from the forms of living. Experience indicates that the life forms, as such, offer inherent teaching possibilities that must be discovered by the didactician. The thinker isolates and describes these forms to enrich the theory that he ventures to develop. Insight into experiencing really is a possible precondition because life (teaching practice), as such, can be known in its style. On the basis of experiencing one can know the human lifestyle, i.e., as a universally valid interpretation based on the fact that in its origins it is given with being human. As a consequence of differences in life outlook and life- and world-view necessarily there will be differences in life contents but the forms of manifestation of “being in the world” shown in the experiencing of all persons remain fundamental.

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

offers forms of teaching to the didactician. “Therefore, his account of the forms of his practice also include an account of the forms of original experiencing that appear there but also are refined on the basis of his insights and skills, but fundamentally are observed and described in the lifeworld and can be implemented in a formal way in a second-order practice.”<sup>1)</sup> One only can know these teaching forms because, from the totality of experiencing, via the forms of living, they are reducible to teaching.

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

### 3. Experiencing and teaching contents

When the problem of teaching contents arises in didactic theory construction, the particular significance of this for didactic action must be carefully scrutinized. For many years there have been divergent views about the role and place of the contents of teaching. The view is even held that the contents, **as such, merely** have an effect on a child with respect to an elevation in level, forming and becoming (material forming is directed to teaching the objective [the contents]). It is understood that such an unjustly exaggerated emphasis of teaching contents, in theory building, must lead to absolutizing them irrespective of the defensibility of such a position on didactic grounds. A deluge of life materials, foreign to life and unreal learning materials are additional important consequences of this standpoint. The reaction against this view of forming regarding the formative value of the learning contents had the consequence that the effect of teaching contents was seen as putting in order the “development” and “ripening” of physical, psychic and spiritual powers that a person should possess. Naturally, the pedagogical question here revolved around **what** contents can allow the mentioned powers to unfold. Here a person is viewed as a unity of powers or functions that in a biological sense must be understood

organismically. Human thinking, feelings, valuing, willing, etc. are interpreted as the workings of the mentioned powers in relation to the contents. The essence of spirit and forming of a person are understood on a biological-dynamic level (formal forming directed to the subject).<sup>2)</sup>

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

The young person is a self-becoming power in so far as he throws himself open to reality and it is made accessible for him. Categorical forming means that the adult unlocks reality categorically for the child and that the child, on the basis of categorical insights, experiences and lived experiences and throws himself open for this reality.

The question that follows from this is: What **contents** and what methods make this forming possible? The indexes of reality without which categorical forming cannot acquire substance certainly speak very clearly in response to this question. Thus: the contents must meet particular criteria before categorical forming can occur. It was already indicated that unlocking reality must make the categories of reality visible. More specifically, the essences of a particular aspect of reality, as contents, are not to be thought away from categorical forming. This demand holds inexorably for contents where there is mention of categorical forming, e.g., the things or matters in terms of which a young person can discover and orient himself in reality. However, this entire matter is a problematic of its own and is only touched upon here to show what particular place the teaching contents have in teaching.

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

Life contents manifest themselves in the ordinary passage of a person through the world as matters that are relatively diffuse, sometimes without direct connections and as scattered. They loom up before a person and come to the fore as a person is faced with reality. In so far as one is faced with things in this spontaneous-intuitive way there is not yet teaching. When these contents (now as contents in terms of which forming must actualize itself) show a unique task character, i.e., if these contents must bring about real changes in dispositions, skills, mobility and in the climate of encounter between child and world, this haphazard cognizance and awareness of reality no longer are adequate. An adult's experiencing shows that his grasp of reality represents a categorical structure and that this grasp of things in terms of particular contents (formative contents) can be acquired. Reality, i.e., the



whole of life contents, falls into various categories because there are a variety of meanings in this reality. This diversity or variation of reality also refers to a variety of meanings so that the teaching contents known by them must be representative of cultural contents. It must be possible for a child to discover the sense of being in terms of these contents. This is possible only if these contents bring to the fore the fundamental problems, general principles or values of a particular slice of reality. The general must be unlocked in the particular.

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

That the near to life teaching contents are carried by a particular life- and world-view is obvious. No one educates with respect to things that, regarding the matter, do not have definite meanings for

him. To educate always means to make particular pertinent meanings present. In so far as one experiences the world in his particular circumstances and life situation and corresponding to his lifestyle, these contents speak and the child chooses them in terms of what speaks in order to orient himself and make himself mobile in his going out to reality. A child cannot experience himself in a meaningful context if he cannot also discover the sense of the contents in terms of which he must experience. Thus, there is a very clear line between experiencing and the sense of reality that is indicated in the choice of contents that the adult presents in the educative- and teaching-situation. The way a person advances toward reality, thus the way he experiences, is an inseparable part and is carried by a person's life- and world-view. Thus, there must be educating and teaching regarding the things that figure as meaningful in the life horizon of the child in this situation in which he **now** must live. Therefore, the teaching contents progressively change, in a far-reaching and radical way, and in time according to the particular life- and world-view.

#### **4. Experiencing and the didactic modalities**

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

fertilize didactic practice such that there can be planning of the teaching practice with greater certainty so the teaching effect is optimally visible. Thus there must be a striving for founded explanations of choices and implementation of forms (of teaching and learning), principles and aids by which the unlocking of the educator and the learning activities of the child will be more purposeful and less haphazard.

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

The practice of teaching speaks clearly of a third dimension that, in addition to the considerations of form and contents in designing any second-order (formal) teaching situation, determines the quality and effect of teaching and learning. Although two adults coincidentally might choose the same lesson form to unlock a specific theme to pupils, the results of their intervention with the same group of pupils still can differ markedly from each other in the degree that the intervention of the one can be judged as successful while the other must be dismissed as unsuccessful. This third dimension of didactic planning is described as the didactic modalities that refer to the ways (modes) the educator brings his intervention into motion. Van Dyk<sup>3)</sup> describes the didactic modalities as an inherent part of each planning structure for teaching practice in order to set in motion a fixed lesson form and to serve as pivot points around which the course of the lesson turns so that effective and fruitful ways of teaching and learning can be actualized.

It ought to be clear that the total structure of the modalities centers on concepts such as dynamic, moving, acting, activity, doing, etc.

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

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

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

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

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

## CONCLUSION

### 5. Experiencing and the lesson structure

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

for the sake of theory but a theory attuned to fertilizing a particular practice, the practice of teaching. The significance of didactic theory is in allowing what is an inevitable daily occurrence in the course of human life (teaching) to take place better or more accountably. Particular insights, concepts, fundamental principles, etc. are ordered, refined, combined, compared and evaluated so that the practice can be fertilized by them. The ultimate result of this research and thinking is an accountable lesson structure in terms of which the educator, in accountable ways, can plan and execute a second-order (school) teaching situation.

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

structure stands apart from the experiencing and that there cannot be a lesson structure, as such.

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

**(a) Coherences of meaning:**

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

**(b) Factual coherences:**

The contents that essentially belong to the original experience have particular relevance to both the teacher and pupil involved in the didactic situation because they offer the meaningful framework within which the contents can be placed in meaningful relationship with the available or ready experiences of the learning person.



Outside of this insight the actualization of foreknowledge and the eventual practicing of and to insight is not imaginable in the lesson structure; in the same way the guiding of learning activities cannot appear in the lesson structure outside of the mutual relationships.

In addition: The meaning of the lesson structure as the final result of any theoretical-didactical reflection is in the functional planning of effective teaching with the aim of effective learning.<sup>4)</sup> Effective teaching refers to the adult as an effective intervener in the child's course of life with the aim of bringing about change (forming). This intervention by the adult in terms of particular contents serves as the beginning of effectively involving the child in the teaching situation. Necessarily there is mention of learning dividends because teaching without any expectations is meaningless and absurd. The adult entertains the expectation that the child will enter into the event and will show clear evidence of changing (forming) as this is crystallized in a particular learning effect.

Teaching, as a planned event, presumes an activity with an eye to realizing particular aims. The planning of this event can be done accountably within the framework of the lesson structure. There must necessarily be mention of a teaching aim that divides into a lesson aim and a learning aim whereby the planning of effective intervention by the adult is observable in the child's effective learning activity. Now the question is: How do the categories of experiencing appear in the teaching structure and how are these categories observable in the planning of the teaching and the actualization of learning that are presumed in the two concepts "lesson aim" and "learning aim"? Each facet of the lesson structure necessarily refers back to the categories of experiencing. This does not have to do with the categories of experiencing as such but with their application in a particular situation that announces itself via a teaching aim as a prominent matter without which this practice (teaching) cannot be realized. Teaching implies that the structures of experiencing are implemented anew in order to bring about new situations in the child's lifeworld in order to broaden his life horizon and put him in a position to establish his own lifeworld. Then, when it is said that experiencing is directed to sense and meaning this means that teaching, as an experiential matter, is attuned to bringing the child to discover the meaning of his being

human. He must **learn** to know the meanings of the structures of reality so he can become aware of reality. “Experiencing is a category of the learning activity” therefore means that the learning activity without experiencing is unthinkable. Experiencing is unique to the learning activity by which experiencing cannot be thought of as separate from it. It is **accumulative** which indicates that experiencing is an event as well as a state. From the state of being-experienced a person turns himself to **interpreting, orienting and anticipating** things so that the learning implies **mobility**. These essences all are inseparable parts of the planning of teaching that strives for a particular teaching effect as is manifested in certain teaching criteria, e.g., perspectivity, constituting, self-discovery, etc. From the few, even separate, arguments made about the effect of teaching and its criteria, it is clear that the categories of experiencing without doubt are intertwined with the results of the teaching activity. One should carry this even further with concepts such as **achievement consciousness, constituting, attunement, disposition** and many others. However, this is not why this is gone into here.

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

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

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

There is no doubt that in the original lifeworld there is a connection between form and content. That this connection is pursued in the *fundamentalialia* of the lesson structure is evidenced beyond doubt in contemporary didactic theory (Van der Stoep, Van Dyk, Swart, Louw, Oosthuizen, Basson, Snyman, Klafki)<sup>5</sup>. If “structure” and “category” refer to *fundamentalialia* of a particular matter it necessarily must be that the congruity that is mentioned in a problematic respect must be indicatable.

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

To illustrate this pronouncement some examples of the connection between the categories of experiencing and the lesson structure are indicated. In Chapter One it is indicated that experiencing as the actualization of possibility results in an achievement of consciousness that is observable in the child’s increasing mobility in the world. This formulation is an inalienable matter of the teaching aim. The plan of teaching ultimately culminates formally in a lesson structure. Thus “lesson structure” means actualizing achieving consciousness in a teaching situation so that more mobility is observable in the learning person. For this reason the didactician in his designing attends in a precise way of stating a problem without which the learning intention in the business-like situation is difficult to realize. Stating the problem is a fundamental matter of the interpretation of meaning without which the achievement character of consciousness is not stimulated. Therefore, the effect on mobility will be absent from the lesson design if stating the problem should be entirely left out of the lesson structure. With this various other aspects similarly will dwindle from the design among which are the accompanying meaning of foreknowledge and the important principle of activity, to mention only two. If this is the case, the reduction of the learning content to its essences is omitted by which

the principles of ordering to which the designer attends become superfluous. In such a case, the lesson becomes a relatively meaningless activity because the preceding actualization of the achieving consciousness no longer can guarantee a greater mobility of the learning person. That these matters are interpretable as *fundamentalia* of the lesson structure only is possible because the structure (origin) of experiencing offers itself to postulating *fundamentalia* in the lesson design.

Understandably, one should be able to carry this argument further with regard to the rest of the lesson structure. The following immediately comes to mind. Earlier the didactic modalities were described as an inherent part of each planning structure for the practice of teaching in order to bring movement to a rigid lesson form and to serve as a pivot point around which the course of the lesson turns so that teaching and learning can be actualized in effective and fruitful ways. In detail here there is mention of such matters as activity, tempo variation, principles of actualization, etc.: Briefly, one can talk of modes of movement. The answer to the actual question here certainly lies locked up in the manifestations of this movement. A few already have been indicated above: **achieving consciousness** and **anticipation**. These modes cannot possibly function in the lesson structure as wedge points without the structure (categories) of original experiencing lending a **particular** meaning to them. Modes (ways) indicate human predispositions that particularly are visible in experiencing. But there is more: **Predisposition** does not mean **being determined**. The suppleness of human existence of which there is mention in experiencing itself makes possible the scientific statements about the didactic modalities. Modes indeed indicate **expectation** that is so peculiar to the original experience that the clarification of its meaning without it is not logical. A lesson structure proposed as a theoretical construction without this relation between experiencing and didactic modalities has no theoretical ground that is reducible to the first ontological category [being-in-the-world]. Without this construction regarding the meaning of the original experiencing there then is no mention of didactic modalities. From another angle the argument is motivated as follows: Ways of learning as modes of

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· See Van der Stoep et al: “Die lesstruktuur; chapter 4.

Dasein have no other relevance to any lesson design and, therefore, do not belong to another view about the matter of didactic modalities.

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

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· See Landman's analysis of the educative situation.

In this brief study an attempt is made to indicate the meaning of the original experiencing for constructing a didactic theory. The aim was to clarify for the reader that the educative reality makes all of the givens immanent that must be taken into consideration when a matter such as the lesson structure is thought about and described. The lesson structure is viewed as the concentrate that remains as soon as the original experiencing has undergone in thinking a “pedagogic distillation or purification”. A distillate cannot be obtained from nothing. The combining, interpreting, synthesizing and refining of insights (the lesson structure) also cannot be born out of nothing. The original experiencing provides the authentic source of knowing out of which the origins of any didactic theory can be made knowable.

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