

### CHAPTER 3 THE “FRUITFUL MOMENT” AS A CATEGORY OF TEACHING

From birth a person is aware of the reality surrounding him. Fellow persons also belong to this world in which he exists. This requires that any meaningful human becoming only can be actualized in an inter-human space. A didactic event includes more than the act of learning. Along with each constituting act of a child there also are values and norms that are striven for. Following Van der Stoep<sup>(61, 124)</sup> this act of constituting does not fall outside of the terrain of educating and thus cannot occur in school without a teacher. This postulates that a teacher and his presentation must assume a central place in a [school] teaching event. Each didactic situation is an inter-human situation within which a teacher can give a particular bent to the event through his presentation. Thus it is a task of an adult continually to keep an eye on a child in a situation of association and thereby insure that he will be able to intervene when a child requests it or when the teacher notices a fruitful moment for educating and teaching. A child's actions and expressions continually are compared with those of other children. Explanations are sought and permissibly investigated within the demands of propriety as maintained by the adults of a particular culture. The responsible actions and confident conduct of adults also are necessary by which a child learns to make value judgments. A child also is going to learn purposefully by imitating, copying and repeating an adult. Thus, a child learns very badly without any formal teaching during the time before he goes to school.

A child is not merely biological but also helpless and dependent on adults for guidance and support. Educating and teaching thus do not begin in a school didactic situation but already in the family: As Langeveld<sup>(38, 45)</sup> asserts, a child always wants to be someone himself and this implies that as a not-yet adult he is dependent on an adult to be able to become a person. He appeals to an adult for help such that by acquiring content a structure can be give to his own lifeworld. Therefore, the help and support an educator provides first occurs because as an adult he feels called to do so and then only because it is his task and obligation as a teacher or parent.

Each situation of association between adult and child already contains the possibility of changing to a situation of encounter with educative (i.e., teaching) moments. But a person first must learn to know before he can choose and obey. There thus are the alternating interventions of an adult are not so much going to be about moral educating but primarily will remain directed to presenting new learning contents or forms of learning. From this knowledge that a child acquires, later he will be able to make choices. Such an intervening of an adult with the aim of teaching can be distinguished but not always separated from an educative intervention that primarily involves living up to values and norms.

As educating, teaching is a sporadic event that only can be realized in a real encounter between adult and child. Teaching continually is an event changed by moments when a child depends on himself and must exercise learning activities independently. An adult, however, always remains co-responsible for a child's unfolding. Viewed fundamentally, teaching begins very early, i.e., with the first dialogue between mother and child. Adults teach a child in his movements and activities needed to satisfy his physical needs. Later we again teach a child when he acquires language. Formal educating, with learning and teaching as moments, begins only when reality has become too complex for a parent who no longer feels up to the task of presenting the child with a valid interpretation or representation of it. In school, as a reestablished home situation, the help of another adult (teacher) now is enlisted to further carry out the task of educating and teaching and in this way guarantees, as far as possible, a child's passage to adulthood and human becoming.

Instead of acquiring experience naturally by spontaneously participating in reality, in school formalized teaching is given in terms of ordered learning material (contents). These contents provide the means by which the gap between the lifeworld of a child and that of an adult can be bridged. Therefore, the school (a teacher's presentations) unavoidably lies on the path of each young person. Even so, a didactician cannot take a school-didactic situation as his point of departure for grounding and disclosing categories [essences] of teaching. For an ontological anchoring of this existential phenomenon there must be a return to the family as

a primordial [educative] situation. And since an adult (educator) always finds himself at the center of the didactic event because continually he must step up as mediator or catalyst, it is required of him that he justify the “what”, “why” and “how” of his behavior. The first named two aspects [what and why] are discussed in Chapter 1 where the importance of formative contents and their formative value and sense are shown.

The question of “how” the contents must be presented to a pupil covers a wide field about which there are few, final conclusions is explored only in Chapter 4. In the present chapter attention is given to the “fruitful moment as a primary category of teaching.

### **3.1 THE PARTICULAR SIGNIFICANCE OF PEDAGOGICAL TACT IN A TEACHING EVENT**

An adult, as initiator of a teaching event, always accepts responsibility for the direction in which the unfolding of a child’s potentialities is going to take. To make an unlocking of reality and world possible, there must be an attempt, as far as feasible and desirable, to provide democratic-pedagogical guidance in terms of which a pupil is made ready for particular actions and attitudes. The activities of an adult do not leave a child untouched.

Following Van der Stoep<sup>(61, 127)</sup> learning presumes a continual change in the life and choices of a person. The presentation, i.e., the way and form adopted, requires a pupil to respond and have an active participation in the event.

Bonsch<sup>(5, 14)</sup> sees pedagogical tact as the way in which a teacher is going to “express” himself in a particular situation facing his pupils. With tactful behavior and the application of teaching aids, he can, in his presentation, succeed in attaining a healthy atmosphere and learning climate that will influence the intentionality of a pupil. A pupil must receive support for his good as well as weak qualities. In tactful ways it is possible for a teacher to allow a braggart to narrate without reasoning with him. The restraints and outstanding shortcomings of less talented and deviating pupils always must be handled carefully. Each teacher quickly discovers that a

particularly talented as well as an overprotected pupil creates problems that require extremely delicate handling.

However, it is the firm conviction of the author that a form of teaching and organization that advocates the golden mean can have no place in a didactic theory.

Even though each presentation must be preceded by thorough preparation for its didactic aspect as well as for a **subject area**, still it is the spontaneous behaviors and the relationship of trust in a classroom itself (to which a teacher's intuitive sensing and pedagogical tact contribute) that gives it a fluidity and mobility that is different from a rigid, preconceived way of acting.

A presentation of an experienced teacher later acquires a unique style where thought activities, on the basis of his own convictions, begin to follow a contoured path. Although this pedagogical style largely is carried by pedagogical tact, it also is influenced by external perceptions and acquired insights.

The "style" a teacher shows in his presentation easily can show his attitude toward life. This usually will first be discernable in the way he maintains authority and dispenses punishment.

The problem of the dualistic nature of teaching is recognized in the contemporary pedagogical literature. There always is a didactic antinomy between the strictness of a method and the independence of a child because both can claim equal rights and thus can expect to be raised in equal ways.<sup>(15, 115)</sup> The greater assurance of a fixed method that is followed by a presenter can run directly counter to didactic principles such as individualization that requires a looser classroom cohesion as a teaching form.

Gaudig<sup>(61, 314)</sup> indicates that the preparation of a teacher must remain directed to maintaining a harmony between the activities of the pupils and the interpretation (representation) of a teacher. Room must be allowed for pupils to spontaneously join in and participate on their own initiative and valuation. In this way he acquires a timely opportunity to accept responsibility for certain choices. Our teaching aim along with educating a child to his own responsibility

requires that our help must not be such that a pupil is under the impression that he has no obligations. In each lesson situation there must be room for a balanced interaction among teacher, pupil and learning material. There then are times when a teacher must withdraw himself and a pupil is forced to display his own talent, originality and judgment. By sufficient motivation and encouragement from a teacher (also as this emanates from his own enthusiasm and passion for a matter), a correct attunement and readiness can be awakened in a pupil to himself explore further and in his emancipation to explore formulations. At this stage a pupil really manages the course of the event within an allowable framework of demands of propriety. A teacher only will intervene alternately by giving new instructions, to explain problems that arise and to assess results. Obviously, this way of acting is not without its dangers. Van der Stoep<sup>(61, 316)</sup> however, sees danger in such a teaching event where too much of the initiative is put in the hands of a not-yet adult and where there a splintering of responsibility can follow. In close agreement with the general direction of the insights of Gaudig are the views of Bonsch, the structure of which he very creatively represents in a graphic diagram.

### 3.2 THE EDUCATIVE FRAMEWORK\* OF M. BONSCH<sup>(5, 19)</sup>

As already shown\*\* in the first chapter (p.15) with the action model of Bonsch, school and out of school educative situations can be represented in which a pupil or a whole class participates. The organizational form of the diagram is of those pupils in a looser class cohesion within which no one is constrained to a particular place. According to Bonsch it is necessary that a teacher move behind the framework from where he can observe the course of the event accurately and first evaluate each situation thoroughly before he intervenes.

A presentation aimed at the unfolding of a child must continually be directed to the pedagogical aim of adulthood. The first angle of the right angle, however, makes our intermediate aim of a particular

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\* My translation of "raam" as framework and of "kam" as comb seems questionable. Access to this missing schematic representation might have been helpful. (G.D.Y.)

\*\* The diagram is missing. (G.D.Y.)

lesson clearly visible in front of a pupil(s). However, Bonsch requires that the pupils are not summarily “let loose”. For the possible realization of our aims, a becoming person always must find himself in a “closed” space. This is in agreement with pedagogical views where it is believed that a child wants to venture alone in a situation in which he experiences security. Hence, educating no longer can be a haphazard event and also the act of learning cannot be compelled by a particular presentation.

In order to help a didactic situation to become fruitful, an adult not only must have fundamental knowledge of the lifeworld of a child and, more specifically, of a particular child, but also he must have acquired the necessary trust and respect of a child. Such a relationship of trust and attractiveness makes it easier for an adult to preserve a good relationship of authority within the accepted limits so that the aims in terms of accepted values and norms can be maintained with greater firmness. For this it is necessary that a teacher and a parent speak the same language and strive for common aims. For example, this will not be profitable if only in the morning at school lofty ideals are set and striven for while the parents show very little concern for the welfare of their children.

Thus, a loose class cohesion and a more informal classroom organization give greater “freedom” (room for play) to a child where he is more dependent on himself and ventures more on his own initiative. There even are anticipated possibilities that a particular pupil might take a detour and temporarily stagnate in a particular area and must even retrogress in order to recover the lost field and must orient himself again. Any such derailment must be investigated thoroughly by the adult; he cannot let this proceed unchecked.

Bonsch<sup>(5, 22)</sup> also refers us to the extreme possibility where a child suddenly can find himself outside of the framework of pre-stated demands and the sphere of influence from the push of the didactic event. Now what to do? The responsibility for orthopedagogic and orthodidactic help resides with an adult who must help a child to turn back again to a framework of greater directedness, security and safety.

In less serious cases where often only a temporary slump or confusion arises, sometimes it is pedagogically correct and allowable for an adult to not intervene quickly. It often happens that after a temporary derailment and coming to a standstill or even retrogressing, once again a child discloses and exerts himself to move forward with renewed power. We believe that such an independent wrestling with problems, the search for an answer to a genuine question and an active participation on the basis of the push from the situation, all contribute to categorical forming and unlocking an area of reality.

In this way a person becomes formed to a degree that is going to enable him to attain adulthood as the highest form of achieved knowledge and forming, i.e., self-forming by auto-didactic actions. Designing a didactic situation following Bonsch's views makes it possible for each child to learn at his own tempo. This also puts a teacher in a position to plan his presentation and methodological interventions such that it provides "light" pushes -- such as a comb(?) drawn through the class (see diagram) by which each pupil in his position in the framework is encountered and helped without unnecessarily disturbing the other members of the class. Here one involuntarily thinks of the educative value a little tap on a pupil's shoulder by a teacher can mean to him, just as a kind smile or a sign of appreciation for one or another conspicuous achievement. The intervention of an adult contributes to allowing an individual pupil to move upward and forward in the framework without detrimentally influencing the good progress of the group.

In this way a pupil more easily can remain directed to the immediate didactic aim of a particular lesson while the teacher moves behind the framework, always having the event under control and at any moment can express himself about it. Hence, he can give the necessary praise or rebuke in a timely way.

In light of our earlier pronouncements about the event of becoming, the activity of "giving instruction" no longer can be seen as identical with "passing on" a great quantity of factual knowledge. All accepted didactic interventions must be directed to the total person of a child, on how to motivate him and make him ready and willing so that he himself can proceed to constitute a unique lifeworld.

Roth<sup>(15, 113)</sup> also requires that all elemental, introductory teaching must strive to awaken a child to actively participate. Therefore, the maneuverability and variability a presentation (introduction) on the basis of didactic insights always is distinguished from the rigid, limited and regulated activities emanating from a methodology.

In teaching, in the first place one is not involved with the methodological skillfulness and “ability” that a presenter possesses but rather with the extent to which he is going to succeed in helping to realize a “fruitful moment”. A teacher always should behave more as an accompanier than a guider, more as an intervener than a definer so that a pupil is allowed the opportunity to act independently.

In a teaching activity there are alternating moments of acting and waiting, of stepping up and withdrawing, of giving and taking, of planting and drawing out. There should be an attempt to help a pupil [move] from the particular and separate to the general but also presenting an exposition of the complex. But also provide help [move] from the outer to the inner, and the reverse.

On the basis of the above it clearly can be seen why a presentation emanating from an exemplary form of ordering learning material will assume an entirely different character and form than when connected with a curriculum overload in which the event became strangled by the multiplicity and completeness [of contents]. Contents and forms of a presentation are inseparably bound to each other. The quality and formative value of a [lesson] design co-determine the forms of teaching. Where the forms of work and exercise, as well as particular methodological espousals are not brought into agreement with the unique nature and structure of the contents and the pupils do not make discoveries themselves, there can be no true formative work.

In a number of the most recent literature this two-fold task of the didactic is recognized and explicated. The fact that a person himself wants to and can be someone and [because of] the presumed dynamic emanating from this, the choice and presentation of contents that will claim and speak to a pupil, is enlivened and directed further.



F. Copei<sup>(14, 14)</sup> had introduced the concept “fruitful moment” into the theory of forming with the important and distinctive insight that at a certain moment in a theory of teaching (fruitful moment), a pupil manifests the deepest and most vividly striking willingness and directedness of learning for disclosing the essentials and fundamentals of a matter. The categories of human becoming, as existential phenomena, are not pure substances that merely can be transferred from an adult to a child or completely inherited. The truth and quality, as well as the insight into the mutual affinities between each part of the whole of life, only can be unlocked by self-activity (learning activity) that lead to realizing a fruitful moment. To guarantee this active participation of a pupil, the didactic design cannot rigidly follow a fixed “recipe” or “bag of teaching tricks”. Any self-satisfaction of a presenter, as initiator of the didactic event, with one or another methodological way on the basis of experience or recommendation from another, must make a place for the suppleness, validity and meaningfulness of a schooled, particular didactic preparation or approach.

In the bi-polar didactic field, a teacher with a pupil must assume a position facing the learning material and in doing so, to jointly explore the terrain once again and disclosed its essences.

### **3.3 A DIDACTIC PREPARATION FOR THE POSSIBLE BEGINNING OF THE FRUITFUL MOMENT**

For designing and planning any didactic situation it is necessary that an adult think anew about the beginning of an act of learning, i.e., how for a pupil an impetus and push to learn can be realized. Because the activity of human learning cannot be limited to conscious phenomena, but a child as a person is claimed in his totality, the beginning of our teaching cannot be limited only to physical and psychic moments. Van der Stoep<sup>(61, 192)</sup> correctly says the fact that a child learns emanates from a push from his inner life (willing- and striving-life) that he himself will demonstrate and in doing so be able to come to self-realization. Hence, the beginning of a fruitful moment must allow a pupil an opportunity to contribute to and help create the growing tension that must push him (pupil) forward to a breakthrough of boundaries. The realization of a

fruitful moment must be seen as the highpoint in the course of any didactic event. Hausmann<sup>(15, 107)</sup> also correctly sees teaching as a fluctuating play of dramatic relationships between a pupil in his learning activities and a teacher in his teaching activities that do not follow fixed methods but that only lead to a figuring forth under the freedom of a particular, valid didactics. For him, playing together lies in conversing and doing things together which awaken a spontaneous joy in a child. Where interest and mindfulness increase from the relationship, subsequent encounters and lived experiences become meaningful. For him such a didactic conversation can contribute to attaining a dramatic highpoint—a fruitful moment.

Thus, a fruitful moment is one of our primary categories of teaching. With the realization of such a moment in a teaching event, we insure the optimal involvement and penetration of a pupil that is more than a heightened physical sensitivity for sensory impressions from outside or a psychic excitement and curiosity. Such more intense sense-conceptions and more exalted sense-creations make a spiritual achievement possible by which fixed points (islands) stand out that can serve as beacons for later orienting and constituting.

A larger field of interest paired with a heightened intention to learn proclaim that preparation for a fruitful moment must remain directed to working for breadth as well as for depth. The learning activity that a pupil carries out must include activities of compiling and exploring as well as orienting and judging.

Only a subjective involvement in and attractiveness to reality will address and motivate him to delve deeper independently.

Designing a situation with an eye to realizing a fruitful moment, thus, must insure a striving for a harmony and equilibrium between the unique experiences of a pupil and the representations of the teacher. Along with fruitful becoming, as a matter of fusing subjective and objective moments, establishing new relationships becomes possible out of which new knowledge, activities and attitudes are born. [To meet the] demand placed on a presenter to

create such a favorable learning climate an in depth didactic-pedagogical schooling is required.

### 3.3.1 A didactic introduction to the fruitful moment

The possibility always exists that circumstance can play a role in the origin of a fruitful moment (for this there is ample evidence from practice), and indeed in two ways: in the beginning to offer a push, but also later with the flash of insights made possible by a leap to a solution. From this one also can conclude that a fruitful moment must not be mistakenly confused with the first becoming visible from an increased mindfulness or a greater dynamic mobility on the basis of awakening astonishment for a particular matter.

The aim of this section is to contribute to the disclosure of the event that is going to precede a fruitful moment, i.e., the becoming fruitful as a moment of sudden explanation after a shorter or longer period of time of “seeking” a solution. We are going to focus on the event of teaching that can contribute to bridging the gap between “seeking” and “finding”.

As a point of departure, this only holds for pupils with the necessary foreknowledge and experience at their disposal and confront the matter with the right attunement or receptivity to ideas who can be ready for such a final explication. Although the discoveries of Archimedes and Galileo obviously can be seen as “haphazard”, we must not forget that before them thousands of person have climbed into a bathtub full of water or have looked at a swinging pendulum. But with them, the scientific knowledge and intentionality certainly were missing that must [be present to] assure a greater sensitivity for truth.

Although the teaching form and way as well as the “personality” of a presenter will influenced the course of the event, the final decision about what and how much is going to be learned in a particular situation still always rests on the personal factor of the pupil himself. Copei<sup>(14, 61)</sup> warns us against the one-sidedness and narrow-mindedness of the so-called “schooled” person. Because of his specialization in a particular area he always approaches a matter with a particular intent and according to a fixed schema. Hence, the

possibility is small that new relationships and particular characteristics, that are pregnant in a fruitful moment, will be conspicuous for him.

Along with the breakthrough of insight and the solution to an actual problem in a fruitful moment, a person experiences a strong affective lived experience and claim of consciousness. Different from the productive thinking activities followed by scientists that are made possible by rational and logical reasoning, a fruitful moment requires that all meanings related to the experience of the answer to the question be figured out. Out of the merging, as introduced by categorical forming, a higher unity is unlocked and carried to greater achievements. Thus, the design of a didactic situation can not only remain directed to instilling objective, factual knowledge. To make a categorical forming event possible and provide for a double unlocking there must be a push through to constituting a fruitful moment.

In the heuristic principle of teaching as applied by Socrates, we acquire a clear image of how his activities were focused on enlivening his pupils for the spirit of truth.

### **3.3.2 The Socratic mimetic**

By means of a dialogue Socrates tried to unlock slumbering talents and latent potentialities of a pupil. He tried to entice a pupil to think independently by countering his pupils in such a way that they know they have not penetrated the matter. A question is posed in such a way that a pupil himself must seek conditions and must venture conclusions. The initiative for this event always remains in the hands of the leader.

For a meaningful point of departure links must be sought with a pupil's already acquired knowledge and his experiential world. As soon as a pupil discovers from a question that he already know "something" (pre-scientific experience of the matter), this immediately gives him greater self-confidence and self-assurance.

Each question that Socrates poses is raised with premeditation to elucidate a particular aspect of a problem. At the same time, this

also enables him to point out weak links (as gaps) in a pupil's available possessed knowledge. This confuses a pupil when he continually is forced into a corner. When a pupil now discovers that things he has accepted as obvious no longer hold water, to a lesser or greater degree a feeling of confusion arises and later of desperation. It can be that, on the basis of his initial confidence and self-defense, as last resort he will dare to try to defend himself with respect to one or another aspect. With tactful answers a pupil's weaknesses in his explanation and direction of thinking now are demonstrated further. This throwing open [his weaknesses] then also provides a good starting place for determining the necessary conditions and essential insights from which refined concept forming is possible. The unconcerned attitude and impetuous behavior of a pupil makes room for deeper reflection. Usually here a pupil withdraws himself for a moment. During this period of doubt and decay, on the basis of self-discovering and the disclosure of weak points in the structure of a pupil's possessed pre-scientific knowledge, a teacher must keep a close eye on the event without intervening too quickly or giving an answer too hastily. With pedagogical tact and on the basis of didactical insights the event can be guided such that it will result in the realization and maximal use of a fruitful moment.

Now a pupil must turn to an adult for help and guidance. Depending on the relationship of trust existing between teacher and pupil, on the one hand, and the strength of the appeal from the theme or object as well as from the form of presentation, on the other hand, an intention to learn is awakened and a push to learn emerges. At the same time any activities or behaviors of the teacher that makes doubtful a pupil's trust in the genuineness of the teacher's interventions and the truth of his presentation also immediately will restrain his lively participation and squelch his confidence in asking additional questions. According to Schulze<sup>(51, 83)</sup> this leads to a state of narrow-mindedness.

When a teacher succeeds in not giving complete answers or gives answers such that they immediately evoke additional questions from a pupil, he can succeed in preserving the tension of attending and can allow a heightened acuteness for the matter to continue. The pupil remains very "searching" and "probing". Things that earlier

were accepted as obvious or were overlooked as insignificant now are core problems. With the awakening of the tension-moment that increases from the realization of “not knowing”, an elemental push arises that is directed to a possible solution.

Because the available knowledge still is vague and unordered, the only way out for a pupil is to ask questions. These child-questions will each unlock a true gap or contain an anticipated solution. Such a manifestation of a genuine attitude of questioning is the first concrete phenomenon that gives an indication to a didactician that his preparation and presentation have succeeded or are used to produce results. There now is a changed spiritual attitude and greater intentionality visible. With this, the possibility for self-disclosure is much greater.

When a breakthrough is still lacking, this will require further planning and conviction by a teacher in order to keep the interest of a pupil. The more differentiated the questions asked and the deeper-grasping their answers are, the closer to discovering distinctive insights for a later solution is fostered. Thus, here there is no equally sudden aha-experience from an external stimulus. Hence, the task of a presenter is clear: As initiator he must provide a push for a learning activity and not so much show everything.

Socrates himself never gave a complete answer to a question from his pupils, but the conversation always led back to the matter itself, by which a pupil was put in a position to penetrate to the essence by means of mindful observing (aanskouing) and interventions. Our presentation initially must strive for a twofold aim:

- (i) To bring about a renewed enlivenment in a pupil that will insure a push in a search for a possible solution;
- (ii) To offer the vital force by which the resistance and hard crust can be broken through and out of which an insight into a solution must be born.

The last mentioned aspect makes of his work a true birth attendant (“Geburtshelfekunst”). Socrates’ form of teaching offers possibilities for making connections when fundamental thoughts are sought in preparation for a fruitful moment.

For claiming a person as totality, a formative event always must emanate from a surprising, inviting, new and least anticipated phenomenon that awakens the astonishment and amazement for a confronted theme. Usually a child begins to ask questions about what for him seems to be most conspicuous. The particular characteristics of certain contents and the “freshness” of a particular form of teaching can provide a spark for a greater vivacity and readiness to learn. Such an approach contrasts with the traditional deductive approach that usually begins by announcing: “Today we are going to begin with ....” This latter approach does not mention the beginning as motivating. A teacher gives a formal lesson or recitation while the pupils remain sitting passively and listening. Because everything is narrated completely to the pupils, there is very little possibility that new questions will come up. A demonstration lesson also easily can degenerate into an acquiescing after thought, and a thoughtless imitating and repeating after. So far, a teacher himself is going to give answers to and perceptions of questions that have not yet been awakened in the pupils as an inner need. In this way the contents lose their formative sense and formative value.

It always must be taken into account that each pupil possesses a unique experiential world that allows him to act “differently”, to experience things as unique and allows him to ask various questions. When an answer from a teacher is given too quickly or he waits too long, this can change entirely the future activities and attitudes of a pupil. A “yes” or a “no” given in the right spirit and at a fruitful time can achieve wonder in the teaching. The intervention by an adult can bring about a turn and change in the direction of the event. The formative value and educative impact of each theoretical insight, moral decision, esthetic creation, social encounter and religious experience has its beginning in the self-participation in and acquisition of one’s own experience. The unfolding of a pupil becomes crystallized in spiritual activities by which reality is unlocked categorically.

### **3.3.3 A questioning attitude as the first phenomenal form in beginning a fruitful moment**

Above we have indicated that as soon as the obviousness of a known answer and the self-confidence about what is known as true become disrupted under the push from the presentation and the counter-pressure from the knowledge of a matter, a moment of tension grows from this. Now a pupil works under the imperative to answer correctly. In a search for a solution the unrest increases as long as an answer is missing. Now in trying to overcome this feeling of uncertainty, confusion and desperation, a pupil will turn to the adult he depends on for help. When a pupil still finds himself in a state of “not knowing”, he will ask questions by which he aims to bridge the gap between himself and the certainty of an adult.

A questioning attitude also can surface after a period in which a pupil persists (without success) on his own initiative after he has sought a solution. The awakening of a pupil to such a spontaneous questioning attitude now is a primary task in our didactic approach in order to insure a probing intervention that will claim a pupil in his totality. Each act of learning now is carried further by a curiosity that entices a pupil to dig deeper in his “search” for new relationships and conceptual clarifications out of his available knowledge. A person now even is ready to tolerate negative influences, greater obstacles and new questions that he encounters. The pupil who is becoming adult quickly learns from experience that in searching for a solution success is not always found with inherited or fixed methods. Thus we see that a teacher can, in terms of a question of a pupil(s), find meaningful links for his presentation. Where the aim of a learning event in the beginning still is vague and unclear, a teacher must try to disclose conjectures of the pupils and with the help of teaching aids to provide explanations and further illuminations. These explanations, however, must not be wordy or complete since this only contributes to an increased tension. In doing this, all powers will become burned out before a final leap is ventured. For any modification that seems to be necessary a pupil always can be referred back to the theme/object itself, i.e., to once again mindfully perceive (aanskou) it. On the other hand, we find that asking questions have become habitual with many pupils and they turn themselves to the teacher for help even before they have ventured independently for a solution. A questioning attitude, as an existential expression and becoming visible of intentionality, must carefully be prepared for



and utilized. Just as little as the formative value of a particular learning content can be “transferred” directly to a pupil by a teacher, just as little can a question or series of questions compiled by a teacher beforehand and forced on a pupil be concerned with meaningful learning. How many times have we not experienced that the question-answer method is used, and even overdone, in school while one question merely is associatively connected with a previous one via logic and reasoning. This teaching form only can succeed when the total person is addressed by the learning material, where a sharpened learning intention surfaces and not only knowledge questions but also fundamental questions are disclosed.

An inexperienced teacher runs the danger of giving too much value to a “child question”. Then his presentation all too quickly is carried out on the level of an auction. It especially is a young child who easily loses himself in his world of play and fantasy that no longer is there any meaningful cognitive- and thought-work as well as intellectual creations.

Indeed, a child’s questions always are significant because they can give an indication of the direction of his interests. On the other hand, they also can reveal an uncertainty of a child about a particular matter. The task of a didactician is to seek a child where he is, to understand him in his spontaneous input and learning readiness, guide him in a didactic situation that will direct his activities, but also to make provision for a sharpened push.

Thus, there can be little sense and value in beginning a lesson by formally stating a problem. Such a deductive-abstract beginning necessarily must only rely on logical reasoning and exact concepts for an explanation and clarification. Here an appeal only is made to a pupil’s intellectual abilities and therefore, at most, there is mention of “formal value”. Copei<sup>(14, 60)</sup> also says that all acts of thinking that do not get their impetus from mindful observing (aanskouing) of concrete reality will remain powerless because they are caught firmly in the snare of logical relationships. However, designing a school didactic situation is not possible without formal learning contents. The choice of learning contents thus must be such that it will claim a pupil because, in the first place, it awakens

his wonder. Wondering always is a wondering of “something”. When a theme, because of its theoretical-abstract nature, does not direct an appeal from itself to a pupil or where the needed foreknowledge and experience are lacking, this is a fruitful moment for using teaching aids.

However, the task of an adult remains to influence and change the intensity and direction of the event by his intervening, explaining and ordering such that a pupil’s knowledge from visual examples and wondering are assimilated and converted to categorical structures (formative knowledge).

Max Scheler<sup>(14, 71)</sup> refers to such aims when he speaks of: “eine Umsetzung van Materie des Wissens in Kraft zu wizen.”

The fundamental and distinctive significance of a matter, that is its fixed points (categories), are easier for a pupil to acquire when a teacher is going to ask suggestive questions in between by which unnecessary details become visible. The event must progress such that opportunity is allowed for a pupil’s own reflection on and intervention with actual questions/problems. After a pupil is made aware of the gaps existing between his own incomplete “knowledge” and the claims of the confronted object, he must have a bit of time to “let go” and orient himself (reflect). The questioning of reality now is the first making visible of a directed penetration and active participation of a pupil. This is evidence that the initial affective (pathic) revival now makes room for a more cognitive (gnostic) deliberation based on the pupil’s astonishment/wonder. Wondering about a matter now becomes an admiration [of it].

For a true searching of a problem field and the optimal use of his vital powers, the activities of a pupil now must be steered along ways in which he can undergo concrete (visible) experiences in “original” situations. The teaching, thus, is directed to making a “re-birth” of the matter or re-discovery [of it] possible.

But before there can be a change in this aspect of the argument, first it must be shown that a reduction in a pupil’s inner needs only can be brought about by asking [verbally formulated] questions. A question that arises with a pupil must be formulated in his own

words. However, a pupil not always is able to express himself clearly about a matter. In proceeding to ask a question, a feeling of security and the relationship of trust between pupil and teacher are determinative. A secure space is a precondition for a venturing attitude that is necessary for asking questions. A pupil must not hesitate to express his spontaneous curiosity and awakened doubt about a matter in language that already has meaning for him.

Some adults smother this initiative of a pupil by too quickly expecting logical answers in scientific language. For a more refined use of language and differentiated expression a pupil rather must be led from independent perceiving and greater mindfulness to accurate understandings and refined concepts. This will happen if there is a dynamic interaction and reciprocal relationship among a questioning attitude, the illuminating results of a growing mindfulness and a subsequent unlocking in the fruitful moment.

#### **3.3.4 Mindfulness and the fruitful moment**

The choice and presentation of formative contents, however, remain of primary importance if the awakening of learning intensions is stated as a first precondition for the beginning of act of learning. Only when a confronted matter forces amazement from a pupil and is distinguished as a novelty or something different does it acquire an authenticity that claims the entire attention of a pupil. If a teacher succeeds with his teaching to simultaneously give formative sense to the event on the basis of an appreciation of a matter then also there is assurance of a push from [a pupil's] emotional life.

Van der Stoep<sup>(61, 187)</sup> claims in this regard that the stress of attending, mindfulness and interest are closely connected with the action radius of a learning person and give evidence of spiritual activity and an ability to arrive at a problem. The clear agreement between his view and the event that pushes through to a fruitful moment necessitates an opening up for each didactician further insight into and knowledge of mindfulness as a moment that carries a learning event.

In the traditional theory of mindfulness we find that it has to do with the greater skill in assimilating physiological-sensory

impressions on the basis of greater psychic tension. In reality such a view merely is an accompanying phenomena that only can contribute to the mindfulness of the learners.

A perceptive attitude indicates that from the outset there is a stake in and a push to learn in order to attain a particular aim (object). All activities and considerations of a learning person thus are guided by intended interventions under tense, intellectual control. Different degrees of intensity of this tension are possible that will determine the spontaneous going out to the object according to the abruptness with which the questioning attitude has become pregnant as well as the strength of the presumption that a possibly correct solution already has taken root.

From the questions a pupil asks, a teacher can see where the direction of his interests possibly lie. By now introducing the principle of individualized teaching, opportunities are created for differentiated teaching following his field of interest into which a pupil must enter with greater mindfulness.

The greater the mindfulness and interest that a pupil herewith displays, his activities are carried out with greater self-control and self-criticism. Now he ventures with greater responsibility.

### **3.3.5 A teacher's explanation and interpretation as a facet of creating a fruitful moment**

The explanation of a teacher only has a place and value in an event that precedes and helps prepare for a fruitful moment if an emergence of a genuine questioning attitude is to follow. Only after pupils have become aware that their own attempts and intuitive answers no longer disclose the truth will they be receptive to what is said about [the matter]. Thus, an explanation now is used when it is desired by a pupil with the aim that an analytic interpretation and disclosure of a particular area of reality is striven for in terms of which the further learning activities of a pupil are focused on a variety of acquisitions. The sense and meaning of the intervention of an adult is that, as spontaneous and existential offer of help and support, is a response to the appeal from a child in distress. From the problems that arise with pupils, a teacher now can join in to

make his presentation more aim-directed. This enables him to leave aside certain details that do not contribute to a solution to the problem.

However, a teacher cannot follow an unlimited monographic pattern; i.e., a one-sided representation of reality from the side of a child should not be given. Although modifications sometime are necessary, there always must be an attempt, during the explanation of core learning material, to keep questions and interruptions from a child to a minimum. On the basis of a teacher's explanation along with an analysis of the theme possibilities must also be provided for new questions to arise that expect to be answered. This emergence of new questions only can be evaluated and done justice in a supple didactic approach. This will enable pupils to more deeply and comprehensively penetrate a particular aim structure of a particular complex theme. Through dialogue it is possible to notice part-problems that first must receive attention before a synoptic solution can be attained.

With the interpretation of an area of reality, an adult then must strive to present an explanation of the essence contained in the abstract, scientific formulation in order to penetrate to the bottom of the matter. From this an essential, basic question is disclosed from which the creator of the thesis, law or concept has proceeded to arrive at his original solution. In the interpretation a teacher can provide the easiest explanation of the matter that he already knows by proceeding with an exemplar that unlocks the general. As long as a teacher's explanation is connected with the known local environment (Heimat) and moves on a familiar course, a pupil can follow undisturbed. Then what a pupil hears already is meaningful to him and he can orient himself more easily. In contrast to this, a pupil will not be able to follow a purely rational and logical explanation that is above the level of his stage of becoming.

When a gap in one or another facet of a child's conception of reality is disclosed, the course of the event must be interrupted, first to give "corrective" [i.e., orthodidactic] teaching and then the pupil is allowed to investigate, compile and order.

It is especially in the exact natural sciences, mathematics and subjects for which cause and effect are the necessary ground for these thought structures where there must not be a hesitation, with the appearance of a basic handicap, to clearly stop with the presentation of new learning contents and only provide orthodidactic help. The actions and attitude of a pupil continually remain a meaningful factor that requires the sympathetic, compelling guidance and actions of an adult. As long as a teacher's explanation still takes its course in the experiential world of a child he will participate and critically judge with self-confidence. His course of thinking runs parallel to that of the teacher and it even can progress to where he structures actively and tries to anticipate what yet is going to be said. At this stage attention also must be given to the partial questions of the pupils (that always can be meaningful) but there must be an attempt not to allow the unity and tempo of the presentation to become lost. As soon as an explanation introduces a divergent, unknown or difficult concept, a teacher must expect that some disturbance will be experienced. Some pupils now will lag behind and the strength of the push and intentionally are going to decrease accordingly. Then the presentation must make provision for repeating and re-evaluating the important concepts. Here a good methodological-didactical preparation will offer a teacher the fluidity and mobility to modify or change his whole approach and present the contents in new clothing. For understanding a complex theme or an abstractly formulated problem, it first is necessary to proceed to work analytically so that insight into the elementals can be acquired. At another time one again can use an exemplary approach where the general is illuminated in terms of a simple example. Under no circumstances can one suffice with a formal, deductive proposition. With such a form of presentation, a pupil cannot disclose the essences and, understandably, this leads to "apparent results".

Although it is essential that the original clarification of the new concept must not be interrupted, however, it is not a law.

After an explanation, pupils must be given the opportunity for arguments and counter-arguments by which the meaning of a problem can become clearer. In this way a feeling can be awakened that a greater conformity of fundamental concepts has been

acquired. The greater the mindfulness and awareness in dealing with language, the more critical will be a child's future thinking and the more logical his reasoning. In this manner, the way to a solution (as his own disclosing) in a fruitful moment is increased.

The explanation is not a solution to the problem. This only aims to make a deeper penetration into a matter (by the pupils) more possible than they would be able to achieve alone. A child's observations (aanskouinge) of and interactions with [a matter] are led, via moving from an analysis to a synthesis or from the particular to the general, to a possible linking together of "searching" and "finding".

This also points to the fact that a pupil cannot always arrive at a solution by his own stake and "maturation" as is advocated in certain school systems and forms of individual activity teaching.

Copei<sup>(14, 43)</sup> distinguished **four** different possibilities by which the understanding of a coherency can be realized:

- (i) An event can occur with a frictionless way of understanding because there continuously is a result that clarifies another;
- (ii) an understanding only can occur after a question (resistance) that has arisen is resolved by further, careful explanation;
- (iii) an understanding that only will occur later on the basis of the result of a further investigation;
- (iv) an understanding that first breaks through after a premise was rejected as wrong and insight into a newly acquired coherency is attained.

From this it seems clear that although a teacher's clarification can elevate part of the tension and uncertainty [of a pupil], at the same time this also requires a more receptive attunement that does not accelerate the [event] becoming fruitful. Similarly, too many consecutive, difficult problems and abstract formulations can contribute to aggravating the "darkness" of the situation for the pupils. No longer can we accept that a pupil later will come to a true understanding by repeatedly using a words (that he has

adopted uncritically or with partial confidence). It then is the task of a teacher to return to the root word of the concept and indicate its “original” meaning. We find the phenomenon that when the “word” for a concept is used repetitively and applied unscientifically, later it will be used very mechanically and incorrectly, thus eroding its true meaning.

Each teacher has experienced many times that he must search for a word in order to formulate precisely a particular perception or lived experienced situation. What makes this difficult is that the language used always must correspond with a pupil’s state of development. Thus, for example, in preparatory geometry there should rather be talk of geometric figures that “match” each other instead of too quickly using the abstract term “congruent”.

The strongest intuitive experiences and genuinely mindful observations (aanskouinge) of the pupils can further be clarified by a teacher’s explanation and interpretation and thus contribute to making it possible for them to master the language regarding the matter. Mastering based on one’s own experiences and self-disclosures can be taken as criteria for true concept forming. For there to be healthy, positive didactic work in preparation for a fruitful moment, one must seek the success that initially was attained in awakening a child’s learning willingness and intentionality but also in the extent to which a teacher’s interpretation of the area of reality has acquired formative sense and formative value for a child.

In our last chapter we will connect with the above and try to show how a presentation, by means of simple paradigms and appropriate examples, can facilitate the representation of reality as well as limit the overload of learning content. In addition to a good example compelling a pupil’s wonder and later his admiration of a matter, a general concept also is easier for a pupil to unlock if it emanates from an elemental or fundamental example. Exemplary teaching offers a person the unique intervention and genuine life-experience by which first-hand knowledge of a matter can be gained. Therefore, an idea will be presented in the curriculum of concrete and fundamental contents that as core learning material will indicate the conditions and guidelines by which the unfolding of a



pupil is possible. The interlacing and merging of person and world only is possible when the essentials of a complex concept are clarified and understood by means of a simple or fundamental example. Too much protection and complete explanations make teaching a “greenhouse” for false experiences. Therefore, an explanation must allow for independent “search” and differentiation according to a pupil’s interests. Along with the mastery of reality, each person enjoys pleasant moments like achievements in a fruitful moment, but also this alternates with moments of lapses and failures.

Thus, a teacher’s representations can help realize but not guarantee a fruitful moment.

### 3.4 THE FRUIFUL MOMENT ITSELF

Copei<sup>(14)</sup> sees the fruitful moment as that time in a teaching event when a learning person displays the deepest and most vivid conceptions and creations [of meaning] that enable him to solve a problem. Spranger describes the fruitful moment as that moment in a person’s life, development and maturing when he shows interest in a matter and a readiness that offers him the best possibilities for an inner assimilation of the contents as a living part of his personality.

In contrast to this, Goethe calls the new knowledge that becomes visible by discovering a solution “aperçu” [“preview”]. This is a manifestation of an illumination that elaborates and penetrates through and through [i.e., from the interior to the exterior] to provide a synthesis of the subjective and objective moments.<sup>(14, 31)</sup> Where the beginning of the teaching event is aimed at realizing this, it is the highpoint of the interactions between teaching and learning. However, it does not end with this.

As a point of crystallization of the pre-scientific knowledge, the essence of a matter becomes unlocked and from the acquired insight can be transformed into refined concept formation and scientific thinking. The strong subjective character of the event and the intellectual directedness to mastering a solution make the flickering

up of the new, distinctive structure gain a stronger flavor of awareness out of which grows a more confident attitude. All that is mastered from such a fruitful moment will be distinguished sharply from “merely memorized knowledge”[“Nur-Gedachteniswissen”] and a mere increase in knowledge. Such lived experiences that are realized from an inner push cannot be limited to those of very gifted achievements, productive thoughts and insights. From the point of view of forming, all quantitative growth in knowledge and skills in handling algorithms must be viewed as of secondary importance, although they can contribute to an eventual solution. Such achievements that progress on a “frictionless” path of effort (without stress) usually lead to “false” joy and results that possess little flexibility.

The appropriation of a new area of knowledge by a pupil only is possible when the “knot” between search and find is cut through on the basis of a sharpened perceiving, more demanding thinking and fantasy image that become possible in a fruitful moment. A teacher’s exposition also is necessary to overcome any deadlock and stagnation of active structuring in carrying on a conversation. Through the enmeshing of person and world on the basis of the harmony brought about between an appealing matter and a searching spirit, from the achievement of self-mastery an inner joy and enthusiasm arise. The easing of tension along with the experience of joyfulness are more than an intellectual satisfaction or psychic excitement. They give a person the vitality, liveliness, mobility and readiness for future attempts.

The fruitful moment is not a substantive reality that can be prepared with certainty or methodically enforced. Its true place and precise duration cannot be planned in advance but only utilized by a freed spirit as self-mastery. In many ways this view corresponds with the Greek word “Kairos” that points to a correct measure, a favorable time or a creative opportunity.<sup>(51, 193)</sup>

The thinking activities and explication that precede the event do not have a straightforward, progressive course and also do not follow a course of continuous reasoning according to a predefined scheme. The notion that coincidence also plays a role will not be discussed here.

Although a final solution usually breaks through with a sudden and sometimes unexpected discovery of an answer to a partial question, it must not be confused with the Aha-experience as it is applied in animal experiments. It is important to take note of Helmholtz's<sup>(14, 28)</sup> view of the matter: insight sometimes quietly creeps into a person's course of thinking that at the time he is not aware of it. However, as "knowledge" it then suddenly now become apparent to a learner because it has been placed in a proper perspective with other knowledge structures, then a solution can appear to a pupil as a seemingly accidental occurrence.

In the fruitful moment thinking finds a solid point of attachment from which concept forming, integration and practice to one's own possessed learning is possible.

### **3.5 DIDACTIC OPENINGS AND THE IMPLICATIONS OF THE FRUITFUL MOMENT FOR BRINGING THE TEACHING TO A CLOSE**

A fruitful disclosure (as one's own achievement) does not leave a person untouched. Thus, it is also an essential condition for a learning event and human becoming that changes must be brought about. These changes can include actions as well as attitudes. In the lead up to learning it then also is the new attunement and willingness to learn that provide the impetus for further actions.

The true meaning of our preconceived design for a teaching situation lies in the contradictory lived experiences that a pupil undergoes. First he finds himself in a situation of rising unrest and growing tension where, in a fruitful moment, there must be a place for a feeling of joy, happiness and self-satisfaction on the basis of a surprising breakthrough of insight. This gives the event a strong emotion laden character whose formative value cannot be doubted. Dreschler<sup>(15, 105)</sup> therefore rightly points out that only when a person enters an inner relationship and agitation with reality or an area of it can there be a mastery of knowledge that is near-to-life. It is only through the "self-involvement" of a person with a matter that is appealing that a penetration and intrusion into it can awaken a sense of inner joy.

This view of the feeling of joy is old: it already formed the fundamental concept of Aristotle's didactic theory.

From such a pleasant experience a growing interest also occurs. Klafki calls the awakening and affirmation of a pupil's interest in a matter the fundamental precondition for any categorically dependent didactics. However, a correlative relationship between an educative aim and the form of teaching always must be maintained. Where at the beginning of a fruitful moment the thorough penetration and unlocking of the categories of the reality of a previously stated theme will require **other** didactic principles and methodological insights than those required at the end of the learning. One can begin with an exemplary presentation for motivating and discovering that can be followed up later with informative and orienting conversations. But it is important to remember that it is possible to achieve a particular aim in more than one way. On the one hand there is knowledge that develops from firm convictions based on "experienced" concepts, and on the other hand, that are supported by "adopted" knowledge and anticipated schemes. Copei<sup>(14, 55)</sup> warns against any form of mechanical reading instruction because a pupil easily can fall into the habit of thoughtlessly following the opinions and views of an author.

Such a receptive disposition of a pupil to slavishly follow is strengthened further when the learning contents do not capture his interests. On the other hand, also there is no formative sense for a child in explications and representations that are alien to life as is found in many textbooks. Such teaching aids force our pupils to be mimics and imitators. However, this rigidity can be reduced when literature and textbooks are chosen in which the descriptions and explanations speak from original and firsthand experience with firm conviction and a deep feeling that are captured in language. Then a child is forced in his imagination to have such a near-to-life experience along with the author. The pleasure or dissatisfaction that a solution has for a pupil is clear testimony that a reader has designed an answer for himself. The presentation of alien-to-life and unappealing contents in school still remains an actual problem

today even though Rousseau had already fought against this in his “Emile”.

However, any didactic principle and ground form always remains inextricably linked with the subject matter. Thus, it is a prerequisite that world and reality show themselves to a person categorically. In a fruitful moment, mastery of contents provides fixed points or categories of reality that then make orienting and further constituting possible.

It always is the peculiarity or novelty of a theme that first and foremost claims a pupil and allows him to act. Later this forms the distinctiveness and “otherness” that in concept forming is sublimated to a linguistic whole.

The didactic principles and ground forms that are chosen to design such a situation initially should be directed more to the incitement, enlivenment and inducement of a child. Roth<sup>(48, 93)</sup> therefore searches for contents that are “near to becoming” [appropriate for a pupil’s state of becoming] that will address him in his interiority to the extent that the presentation is going to succeed in generating an enduring readiness to learn and intentionality directed to mastering contents and thus can prevail as a **didactic criterion**. Hence, it would appear that the secret of the choice of principle for the didactic approach and organizing the learning material should be sought in the design of an original situation in which the theme is re-disclosed, re-discovered and re-created as a “primordial phenomenon” by the pupil. Then, once again, the dead learning contents and life forms are transformed into lively learning contents and forms of living. Thus for a researcher and independent discloser, the didactic principle of experimentation must be brought back into connection with play as a didactic fundamental form. The work no longer is a burden but becomes a joy. He does not try to see if the known solution works in practice, but once again it becomes a task for which he himself seeks an answer.

The criterion for all truly didactically grounded formative work thus must be sought in the extent to which it succeeds in preserving the tension of attending so that a merging of pupil and reality can occur. This lived experienced moment cannot be done justice

through a one-sided and rational interpretation of a teacher by means of a fixed way and according to a rigid method. For a fusion of the pathic (affective) and gnostic (cognitive) moments to occur it is necessary that a pupil's self-discovery (of a matter) in a fruitful moment shows a correspondence with the abstract formulation and presentation by a teacher or textbook.

However, for this realization to be possible, the disordered and casual masteries first must be elaborated into refined concepts. Where there still is any doubt, provision must be made for sufficiently varied exercises and aids in which the acquired knowledge can be applied. There also must be possibilities allowed for further expansion and differentiation according to individual interests and achievement: all didactic guidance and preparation is not going to compensate for weak talent.

From the above, a method seems to be scientific, as a way to such a fusing and categorical unlocking, only if it is scientifically grounded and can be planned with a degree of certainty and if it emanates from a methodology in which a harmony and sound interaction are maintained between theory and practice.

Methods (methodology) always remain secondary and thus there cannot be mention of teaching in which there is self-complacency with one particular methodological way. Only when a methodology is a crystallization from didactic preparation and at the same time where the unique nature and structure of an area of reality as well as a particular pupil's state of becoming carry equal weight can it be protected from premature formalism and making a method absolute.

### 3.6 SUMMARY

Before we can expect an answer to the "how" of our didactic event in the last chapter, it is desirable to give a brief overview of didactic considerations on the basis of which such a verdict can acquire validity. A person becoming adult always is in need. Each pedagogical interference and didactic intervention is directed to realizing a particular aim. The formative contents that are offered as a means to unlock reality must contribute to bridging the gap

between child and adult. To give validity and direction to the event of becoming in a field of tension, content with formative value and formative sense must be chosen. Only when a pupil has the aim directedness, motivational power and utility value of the contents and is able to use them, can they influence his future life, attitudes and actions.

The formative quality of an area of reality is made visible to a child most easily by stating a problem. With the acceptance of the problem as a particular life task and challenge, the learning- and work-activities of a pupil acquire the impetus and direction needed. Where the demands of the contents now put a child under an imperative, he will try to find a solution himself with the hope that this will free him from his present embarrassment.

Unfortunately, some of the learning contents presented at school cannot always claim to be seen as life contents. This reduces the motivating power that possibly could emanate from such contents. In the more practical subjects it then also is easier for a pupil to recognize the usefulness of the contents. This immediately increases a willingness to learn and an inner satisfaction.

Together, a teaching form will be directed to the presentation of case-related and near-to-life (local lore) contents. It is hoped that, through concrete examples, a child will arrive at a true view and mastery of a matter. Kopp<sup>(34, 21)</sup> puts it beautifully when he says: "Im 'Bild' liege die Wahrheit, und das Kind gelange – wie der 'einfache Mann' im Schaudenken zur Wahrheit." However, there is a danger that teaching that uses vivid examples remains stuck such that a pupil never is helped to achieve a scientific (theoretical) mastery.

On the other hand, as with the Rationalists of the past there can be an attempt to find a way to the truth by purely rational thinking, via abstractions, comparisons and analyses. Today, however, there is little doubt among most pedagogues that such a logical chain of intellectual decisions and fantasy structures does not always provide valid findings. Furthermore, today the scope of reality and the world is so great that such a chronological ordering of contents without gaps no longer is possible and at the same time includes an overestimation of the possibilities and ingenuity of the human

mind. Such a presentation forces a pupil to memorize meaningless structures and runs the danger of leading to a formal “art of conversation” without the essential “appeal” emanating from local lore or cultural contents. Today, a third possibility has arisen by which all existing and inherited knowledge structures are to be questioned. In truth, this only can be pursued by scientific research. It cannot be “something” that already has been discovered or already exists.

Thus, each teacher must make sure that what he is going to present shows a correspondence with reality itself. Kopp<sup>(34, 79)</sup> wants the planning to be based on didactic-pedagogical guidelines (Aufbereitung) and indicate a businesslike orientation: “Was gelhert wird, muss sachlich rigting, also Wahr sien.”

The presentation of contents then must strive to consider pronouncements from both the past and present for its validity. We must not try to put a child back into a world of his forefathers because modern developments and technological inventions are part of his reality; many of the textbooks used in school are not one-sided exemplars of a classical past. Along with the problem of directedness to a matter, at the same time we also come across the problem of elementalizing. Each teacher knows all too well how difficult it sometimes is for him to simplify a complex relationship of a matter so that it becomes understandable and meaningful for the level of becoming of a particular class without “losing” its essence. Areas of knowledge only can become potential learning contents when they can be made observable for a child and thus will address him in his current situation.

It remains an unchallengeable truth that “local lore” contents are easier to learn and consequently must provide the starting point for teaching for each state of becoming. Therefore, what still is precious and lasting in our culture and for our people must be chosen as formative contents. Because past, present and future remain an unbreakable unity, there cannot just be a living for the present as if yesterday and tomorrow are of no concern.



For a true view of and orientation to reality there cannot be provision only for vivid experiences, abstract representations and formal book-knowledge.

The existence of an inner reality never can be denied. Inner reality, as something animate, must be distinguished from any “appearance” or “possibilities” because it offers a factually working reality to human experience. Here one thinks of examples such as the love that each person feels for his country or the fear that a fugitive feels when an enemy pursues him.

Finally, we have to choose, order and present contents such that the fundamentals of a matter are unlocked. An important way to insure that a child does not overlook the depth-dimension of a matter is to illustrate it to him with a simple example. However, exemplary teaching requires that pupils think and work together, otherwise the disclosure of a law or general principle will elude him. At the same time, the exemplary principle can contribute to lighten the [burden from the] abundance of learning material and to counteracting the thoughtless inculcation of large amounts of factual knowledge that, on the other hand, necessarily would lead to a negative disposition, inner impoverishment, superficial or apparent [i.e., not real] knowledge, hidden aggression, anxiety and a total mental paralysis of a child.<sup>(334, 83)</sup>

The possibilities of this exemplary theory, as a form of teaching, are so great that they are discussed more thoroughly in the last chapter.