

## CHAPTER TWO

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

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

#### 2.1 Johann Heinrich Pestalozzi

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

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

If this "art" is acquired once, then its essential and necessary influence will work there ... actualizing countless sleeping human powers, and the effect will be million-fold\*\* in clarifying our present

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

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

state of concealed and obscure insights regarding the essentials of teaching by placing them in a clearer light."\*\*\*

The above pronouncement already gives us a sense of Pestalozzi: if the method can be found (the elemental method), then first-rate examination results might not be achieved, but "countless sleeping (slumbering) potentialities" will be awakened. This clearly shows that Pestalozzi proposed the idea of a fundamental, situation-surpassing effect of successful teaching, rather than a mere cognitive possession of contents as its result.

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

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

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

This moral elemental forming has three aspects which must be brought home to children:

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

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

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

W. Flitner, who more than any other didactician has tried to explicate the fundamental, observes that what Pestalozzi describes as an elemental really belongs to the terrain of the fundamental (8, 53). He seeks the fundamental "above all, there where the human spirit becomes, as a **totality**." Viewed in this way, elemental forming can be sought in the terrain of the person (thus, the fundamental). However, Pestalozzi continually gets his fundamental effect by means of a child making an elemental his own. Children must learn things such as attentiveness, obedience and even joy, before they will be "big hearted". One cannot blame Pestalozzi for having a basic stake in achieving a fundamental effect. He takes a position against "preaching rules and orders" to "ennoble" the children. He believes that it is not going to help to preach rules and orders to them; rather, they must arrive at a moral standpoint through authentic acting, experiencing and lived experiencing (17, 25). If, with his reference to the fundamental, he means that it is what belongs to a person's spiritual life, and cannot be taken as teaching contents, then he can be disagreed with. Contents used for unlocking an elemental can be given any basic direction, also in the direction of moral reality.

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

To bridge this problem, Pestalozzi continually sought the "elements"--ways of "elementalizing" learning material, i.e., reducing it to its essentials. He views visual perception, observation as the "general foundation of human knowing, willing, suffering and doing" (16, 28). Here Pestalozzi differentiates an external observing ("I see the world") from a fundamental observing ("I see myself"). He indicates an elemental-fundamental passage in observing which runs from "sensory perceptions to clear concepts". Elsewhere, he says a path must run from observing the object to the object as an

"object of my judgment", which is evidence of a search for a child's own taking a position as the learning effect.\*

The observing must lift out an essential element from reality, and make it visible, thus, making it fathomable. A child acquires insight, understanding and discernment, but also "sees himself", which implies that he also acquires self-insight and self-understanding.

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

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

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

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

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

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

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

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

Despite the many points of criticism raised, the contributions of Johann Heinrich Pestalozzi to didactic theory and practice remain almost overpowering. No one who wants to speak authoritatively about teaching, learning and educating can do so without taking cognizance of Pestalozzi's contributions.

## 2.2 Friedrich Froebel

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

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

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

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

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

knowledge gained and the fundamental is what he calls a meaningful existence.

The concepts elemental and fundamental figure in many of his pronouncements, such as the following: an essential task of forming is to arrive at a fundamental, substantial relationship with reality. How does one do this? Through an elemental or in an elemental way. The means to forming, that phenomenon which will bring a child to a substantial relationship with reality then can only be a means to a "life view" (forming) as it is "purified", i.e., as it appears in elemental form.

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

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

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

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

According to Scheler (16, 102), formative knowledge "is ein an einem oder wenigen guten und pragnanten Exemplaren einer Sache gewonnenes und eingegliedertes Wesenswissen, das zur Form und Regel der Auffassung, zur Kategorie aller zufalligen Tatsachen

kunftiger Erfahrung des selben Wesens geworden ist." [Since this quotation is discussed in enough detail in the following paragraph, I don't translate it. G. Y.]

What does Scheler's pronouncement include? A few pregnant exemplars of a matter are unlocked for a child (but he doesn't say this) which equip or allow him to master formative knowledge, which is an insight into what is essential. So far, one understands that good and pregnant exemplars (thus, good elementals) are chosen and this formative knowledge (knowledge and insight) is assimilated. This is an ordered insight, which is the basis for an **interpretation** (a first fundamental). This becomes a category for all coincidental facts which are essentially alike, and with which a child is going to deal in his future experiences (a second and functionalized fundamental). With this quotation of Scheler's, it seems that a child, as consciousness, also is aware that he has learned.

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

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

The specific nature of Froebel's notion is reflected in his statement that forming actualizes itself there where the elemental appears as

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

"aufgehobene Genese" which, as far as it can be translated means collective genesis or becoming brought about together.

What Froebel presents here has significant didactic meaning: if the learning contents appear as "purified", they are elementals. And the elementals, as origins, are what are compiled for use. Use for what? For genetic teaching--teaching which will have becoming [adult] as an effect. For whose use? For use of the one becoming, the child who requests that this "collective becoming" be passed on for meaningful and insightful world meaning and self-understanding. The use of the concepts "genesis" for becoming and "genetic learning" for learning, which are the effects of unlocking with an impact on becoming, appear generally and freely in the German literature. It is in this context that Wagenschein's argument for genetic learning also must be understood (56, 1).

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

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

### **2.3 Johann Friedrich Herbart**

Initially, Herbart was strongly influenced by Pestalozzi, and the ideal of an elemental method resonates even in his later writings. He built the course of his lessons following a theory of association to

such completeness that it can be viewed as the first attempt at a grounded lesson structure.

The aim of his search for elemental methods was "to promote a person's dealings with his world" (16, 147). Today, one would say that there has to be an unlocking by which a child's dialogue with his world is elevated. Herbart is the first to describe simplifying contents as a reduction of the learning material, a concept which later is explicated by Van der Stoep as a didactic category (47, 30).

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

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

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

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

With his stages of learning, Herbart seemingly moves only in the terrain of the elemental, i.e., there where the contents are made child ready and passed on. However, this would be a one-sided view of Herbart's attempts because he has many descriptions of "interests". He states that human Dasein (existence) is considerably

more than a "process of assimilation". A person's active interest must be stimulated and exercised so that it becomes a disposition which remains with him through his whole life. "The training will pass, whereas interests will persist for one's entire life".

With this, a life relationship is laid down, which can be interpreted as a fundamental, i.e., a lifelong interest in what concerns one. What, in elemental ways (also as learning stages and associations), a child makes his own, must have fundamental relevance for him as life meanings (as interests).

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

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

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

## **2.4 Friedrich Schleiermacher**

With the slogan "Search for the elemental", Pestalozzi and his followers had, for the first time in pedagogic (didactic) history, placed the elemental in a central didactic position. They

endeavored to find elemental (essential) views and insights by which the world could be unlocked for a child.

Herbart described a person's attunement to the essential as "interest" and, with that, the fundamental was considered. This interest essentially means more than merely interest, as concern. It is interest acquired by insightful mastery, and which includes a being open and standing open to reality.

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

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

Schleiermacher qualifies the elemental as a scientific-didactic concept. It requires an act of abstraction to determine elementals. The elemental does not necessarily arise as differentiated contents of reality in the lifeworld. Elementals seldom or ever figure as

singly or separately established concepts. They figure as moments of reality in smaller or larger relationships.

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

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

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

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

According to Schleiermacher, a child makes the elemental his own by abstracting, but he must let the essentials of what is abstracted be disclosed. This embodies a necessary task for didactic epistemology to disclose this making one's own by a child and pass this on to didactic practice as necessary equipment by which successful unlocking can be launched. Investigating the child as potentiality for abstracting will require epistemological research without which didactic practice, to some degree, must "feel" its way.

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

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

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

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

Finally, Schleiermacher says, in its fruitful transition, the elemental immediately directs a child to the structured reality which he now must enter HIMSELF. Forming is essentially self-forming--forming from the inside to the outside. In this respect, his view agrees with that of Kant, who says the development of intellectual gifts occurs from within a subject; in the opposite way (namely from outside in) these functions are only haphazardly attainable.

## 2.5 Otto Frick

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

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

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

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

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

With this, Frick has broached a matter which so many persons who have to make judgments about teaching and educating are not

aware of, i.e., that teaching and educating are actualized in ONE activity. Educating is not possible without teaching, and teaching finds its meaning in educating. The question about teaching and educating, rather is a question about the formative quality of the contents and about how effectively the elemental is unlocked.

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

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

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

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

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

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

## 2.6 Otto Willmann

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

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

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

A criticism of Willmann's didactic theory building and establishing a practice is that he attributes intrinsic "power" to contents to bring about basic attitudes in the learners. To the naive reader, this can

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

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

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

## 2.7 Peter Petersen

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

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

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

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

## 2.8 Richard Seyfert

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

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

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

He gives sound advice to the one who unlocks reality to reflect on the unlockings which were meaningful and essential for his own forming. He must try to fathom the essentials of the subject and unlock them for a child.

## 2.9 Josef Derbolav

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

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

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

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

to children, and that there are a great many ways to represent and interpret them, all falling under the comprehensive concept of the elemental (Klafki).

In addition, Derbolav refers to other basic aspects of the elemental, i.e.:

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

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

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

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

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

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

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

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

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

## 2.10 Eduard Spranger

Two penetrating questions provide Spranger input for his discussion of the problem of learning contents, i.e.,

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

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

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

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

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

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

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

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

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

### **2.11 Erich Weniger**

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

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

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

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

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

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

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

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

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

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

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

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

2.12

Wolfgang  
Klafki

The  
problem of  
the

elemental  
and the  
fundament  
al is fully  
treated  
and  
reinterpreted

ed by  
Klafki in  
his  
comprehen  
sive work,  
Das  
paedagogis

che  
Problem  
des  
Elementare  
n und die  
Theorie  
der

kategoriale  
n Bildung  
("The  
pedagogica  
l problem  
of the  
elemental

and the  
theory of  
categorical  
forming").  
It is mainly  
in terms of  
Klafki's

pronounce  
ments that  
the  
problem of  
this study  
is  
developed,

and this is  
shown by  
the many  
references  
to him.

Klafki  
indicates  
that there  
are a  
variety of  
ways the  
fundament

al and the  
elemental  
can  
appear. In  
each case  
of a  
fundament

al, it has  
the  
character  
of a  
foundational  
al  
experience

or lived  
experience.  
Some  
formative  
contents  
are not  
only

accessible  
in  
experienci  
ng and  
lived  
experienci  
ng--they

do not  
exist  
outside of  
experienci  
ng and  
lived  
experienci

ng (16,  
442; 4,  
158).

Klafki then  
proceeds  
to describe  
the

elemental  
in its  
different  
forms of  
appearing,  
namely,  
the

exemplary,  
the typical,  
the  
classical,  
the  
representat  
ive, the

simple  
form, the  
simple aim  
form, the  
simple  
esthetic  
form.

For Klafki,  
the  
elemental  
is the only  
form in  
which the

contents  
can appear  
in a  
teaching  
situation  
for them to  
be

# FORMATIV E CONTENTS

. It is the  
*only way*  
contents  
can have

FORMATIV  
E VALUE.

And,  
specifically  
, he says  
fruitful  
moments,

the  
fundament  
als appear  
and  
fundament  
ally  
address

the child  
as a being  
who is  
becoming.  
Without a  
child lived  
experienci

ng the  
worthiness  
of the  
fundament  
als, a  
teaching  
activity

cannot be  
formative.

The  
elemental  
embodies  
contents

which can  
be  
unlocked  
for a child.  
It refers to  
a  
relationshi

p of the  
formative  
content to  
the reality  
represente  
d in the  
elemental.

Only  
because  
the  
formative  
contents  
figure as  
relatively

simple can  
they  
unlock the  
formative  
reality  
spiritually  
for a child

by means  
of a  
didactician  
's  
guidance.  
The  
foundation

al  
experience  
or lived  
experience  
of contents  
and  
unlocked

elementals  
are  
described  
as  
fundament  
als or

*fundament  
alia.*

Along with  
the theory  
of the  
elemental

and the  
fundament  
al, Klafki  
advances  
his theory  
of  
categorical

forming,  
which  
amounts to  
a double  
unlocking  
in the  
didactic

situation  
leading to  
forming.  
This is  
considered  
in a later  
chapter.

Spiritual  
appropriati  
on and  
control are  
only  
possible by

means of  
the  
concrete.  
For  
forming,  
this  
involves

making  
certain  
fundament  
al  
categories  
living,  
spiritual

possessions  
of the  
becoming  
child. This  
occurs by  
unlocking  
the

concrete,  
the single  
case, the  
historical.

But, the  
child  
recognizes

in each of  
the  
examples  
the  
nonconcret  
e and  
nonin divid

ual case  
(16, 388).

Klafki  
explains  
the various  
levels of

the  
problems  
of the  
elemental  
and the  
fundament  
al. This

doesn't  
bring the  
passage  
from the  
elemental  
to the  
fundament

al clearly  
to the fore.  
It seems as  
if he puts  
the  
elemental,  
as a

concrete-  
temporal  
form of  
appearanc  
e, in a  
separate  
framework.

# 2.13 Julius Drechsler

Drechsler  
maintains  
a purely

anthropolo  
gical point  
of  
departure,  
which  
gives rise  
to clear

and  
worthwhile  
pronounce  
ments  
about  
didactic

pedagogics

•

He places  
language  
before all  
other

subjects  
because,  
viewed  
anthropolo  
gically, it  
embodies  
an

authentic  
way of  
being in  
the world  
(6, 73-74).

He sees  
language

as  
elemental  
and  
fundament  
al. It is by  
means of  
language

that  
concepts  
are made  
child-  
accessible,  
and by  
which

elementals  
are  
unlocked.  
However,  
Drechsler  
does not  
fall into

the  
didacticall  
y  
questionab  
le view of  
R. Meisters  
that

language  
and  
subject  
terminolog  
y must be  
clarified  
beforehan

d.

Lang+uage

is an

elemntal

insofar as

it is a

medium

for  
unlocking  
contents.

Didactic  
unlocking  
leads to

learning  
effects and  
to a child  
taking  
fundament  
al  
positions.

For a child,  
language is  
a  
fundament  
al  
necessity  
for aiding

his  
verbalizing  
or  
understan  
ding of the  
changing  
positions

he takes.  
Without  
language,  
there  
cannot be  
a  
meaningful

interpretation of the world and reality. In this respect, language

also is a  
fundament  
al.

Didactical  
discussion  
of forming,

and of  
didactical  
theory and  
practice  
should  
always  
place

forming  
above  
teaching  
(6, 38-39).

In

teaching,  
reality (as

content)  
becomes  
known,  
while in  
forming,  
the world  
is unlocked

for a child.  
The  
fundament  
al moves a  
child to a  
comprehen  
sive view

of reality  
and world.  
(The  
concept  
world  
refers to a  
world

already  
acquired  
and  
assimilated  
, and to  
which a  
child

continually  
directs  
himself).

In a  
didactic  
sense,

forming is  
characteriz  
ed by  
contents  
which  
make  
reality

discernible  
such that,  
from this  
reality, a  
world can  
be  
continually

created  
(establishe  
d) by a  
pupil.  
There are  
gradations  
in the

intensity of  
a child's  
involvement  
with the  
contents.  
Only from  
adequate

contents  
(adequate  
unlocking)  
does a  
child  
acquire a  
true view

of himself  
and reality.

Drechsler  
follows  
Klafki in  
his view of

the double-  
sided  
unlocking  
of  
categorical  
forming.  
In both

cases it  
must be  
understood  
that an  
adult who  
unlocks is  
a

preconditi  
on for all  
formative  
and  
categorical  
unlocking  
(6, 60).

The social  
pedagogic  
aspect of  
the  
didactic  
situation is

seen by  
Drechsler  
as a path  
to a child's  
fundament  
al being-  
with others

(Mit-sein)  
as a result  
or effect of  
his active  
dealings  
with a co-  
being who

has  
entered his  
life  
horizon in  
the  
situation.

Drechsler  
is the  
person  
who  
showed  
that the  
primitive

stem of the  
word  
"onderrig"  
(instruction  
n) is  
"inter-rig"  
(direct

among).  
He then  
interprets  
this as that  
direction  
which does  
not allow a

child to  
remain  
where he  
finds  
himself but  
directs him  
to what he

can  
become or  
ought to  
be.

The adult  
directs a

child with  
contents  
and, in this  
way, he is  
gradually  
led to  
adulthood

and  
responsibil  
ity.

However,  
instructing  
(inter-rig)  
also

implies a  
reciprocal  
direction,  
which  
amounts to  
the teacher  
(adult)

also being  
touched by  
entering  
this  
directing  
encounter.  
Three

moments  
are  
preconditi  
ons for  
establishin  
g a  
didactic

(teaching,  
instructing  
) situation,  
i.e., the  
adult, the  
child and  
the

contents of  
reality.

Instructing  
, as an  
unlocking  
"reciprocal  
direction",

necessarily  
requires all  
three of  
these  
moments.

Regarding  
the  
elemental  
and the  
fundament  
al,  
Drechsler

follows  
Klafki's  
pronounce  
ment (6,  
61-62).  
The  
fundament

al appears  
only when  
the  
elemental  
is worked  
through to  
it--a

direction  
of thinking  
followed in  
this study.  
The  
elemental  
must be

thought  
about in  
close  
connection  
with  
unlocking  
contents

and the  
theory of  
categorical  
forming,  
while the  
fundament  
al

embraces  
the entire  
pedagogic  
event of  
the moral-  
educative.  
The

question  
can be  
asked, to  
what  
extent the  
fundament  
al can be

reached  
from the  
didactic.  
Drechsler  
cites Klafki  
who, in his  
turn,

brings  
forward  
the  
contributio  
ns of  
several  
authors

who  
indicate  
how there  
can be a  
passage  
from the  
elemental

to the  
fundament  
al. The  
fundament  
al has an  
existential-  
spiritual

character,  
while the  
elemental  
possesses  
an  
unlocking  
and

introducin  
g  
character.

2.14

Friedrich  
Copei

In  
didactical  
thought,  
Copei is  
known as  
the person

who has  
thought  
about and  
described  
the fruitful  
moment in  
the act of

unlocking.  
Contents  
which are  
reduced to  
elementals  
must be  
presented

to a child  
in such a  
way that  
he can  
uncover  
their  
essentials

himself.

An insight  
must arise,  
which is  
known as  
the "aha  
experience

" in the  
psychology  
of  
thinking,  
and which  
Copei  
describes

as that  
fruitful  
moment  
when a  
child  
himself  
experience

s and lived  
experience  
s.

Copei  
greatly  
values a

pupil's  
questions  
and  
questionin  
g attitude.  
It is  
necessary

that a  
questionin  
g attitude  
arise in a  
child  
which, in  
its

unfolding,  
eventually  
leads him  
to acquire  
insights  
into

contents of  
reality.

This  
fruitful  
moment is  
not a

process  
which can  
be  
repeated  
with any  
regularity  
or lawfully,

but must  
be seen as  
the fruit of  
hard  
didactic  
work and  
effort.

The pupil  
not only  
acquires  
insight into  
contents,  
but also

acquires  
methods of  
inquiry  
which  
become  
fundament  
al methods

for his  
future  
interpretat  
ions of the  
world, or  
his own  
involveme

nt with  
things.  
Copei says  
this  
method  
forming  
must be

viewed as  
an integral  
part of  
categorical  
forming.

Klafki  
concludes  
his  
discussion  
of Copei's  
contributio  
ns to the

pedagogica  
l by saying,  
"In fruitful  
moments,  
subject  
and object,  
mind and

world  
fuse".

From this,  
an obvious  
deduction  
is made,  
i.e.,

teaching  
and  
educating  
are  
actualized  
in one and

the same  
action.

For  
Drechsler,  
the matter  
of a

fruitful  
moment in  
unlocking  
refers to  
the  
*maieutic*,  
which first

appeared  
in the  
works of  
Socrates,  
i.e., that all  
learning  
and all

teaching  
must  
penetrate  
to those  
essential  
cores from  
which a

person's  
authentic  
existence  
("Sein") is  
formed (6,  
104).  
Consequen

tly,  
teaching  
does not  
mean the  
"transfer"  
of  
knowledge,

but rather  
the  
preparation  
for a  
fruitful  
moment.  
This means

the teacher  
must  
concentrat  
e on the  
pupil  
assimilatin  
g an

animated  
(lively)  
readiness  
(eagerness)  
to try, in  
his  
wrestling

with things  
(contents),  
to disclose  
their  
meaning.

For Copei,  
the course  
of a lesson  
and of  
teaching,  
which is  
constructe

d step-by-  
step, is  
unacceptab  
le. He  
asserts that  
such a  
fixed,

systematic  
course is  
detrimenta  
l to a child.  
This forces  
a child to  
hold

himself to  
the logical  
and strictly  
matter of  
fact, and  
there is no  
path to a

fundamental  
at which  
directs him  
to the  
larger  
structure  
of reality;

this again  
confirms  
the  
advantage  
of  
understan  
ding,

anticipating  
and  
transcending. In this,  
there is a  
very clear  
difference

between a  
binding  
and  
enslaving  
methodolo  
gy and an  
unlocking,

liberating  
didactics,  
i.e., a  
dominating  
g, binding,  
constraining  
g

methodology, in  
contrast to  
a freedom-  
giving,  
personal

mastery of  
contents.

The ideal  
to strive  
for is an  
introductio

n to an  
elemental  
unlocking  
by which a  
child, in a  
fruitful  
moment, is

addressed  
in a  
fundament  
al way,  
which is a  
preconditi  
on for

general  
forming to  
occur (6,  
102).

2.15

Leonhard  
Lahrmann

In 1972, a  
work by  
Lahrmann

was  
published  
with the  
title  
"Phantasie  
und  
Elementare

s Lernen"  
(Fantasy  
and  
learning  
elementals  
) , which  
made a

special  
contribution  
to our  
insights  
into a child  
becoming  
(adult) and

the  
didactic.  
He states  
that a child  
is as much  
a fantasy-  
as a

knowing-  
being and  
that  
didactic  
activity  
must make  
provision

so that a  
child, as a  
fantasizing  
being, is  
done  
justice (19,  
8). This

statement  
is made  
with  
reference  
to Gehlen.

In a  
didactic  
situation,  
both the  
things  
(contents)  
and the

child  
change.  
The child  
changes  
the  
contents to  
contents-

for-him.

Lahrman

cites

Nietzsche

who says,

"To learn

is to

change".  
The adult  
is himself  
not aware  
of the  
nature of  
the

changes  
which  
occur in a  
child, but  
he knows  
that this  
"making

the  
contents  
his own"  
will always  
be unique.  
Therefore,  
learning

essentially  
is not  
predictable  
, exact and  
organizable.  
Even so,  
with

acquired  
insights  
into  
teaching  
and  
learning, a  
practice

must be  
established  
which is  
directed to  
forming so  
that, for  
lack of all

insights  
regarding  
teaching  
and  
learning,  
one is not  
completely

off base in  
establishin  
g a course  
(of  
teaching/le  
arning)  
wich meets

the needs  
of the  
pupils (19,  
69).

For  
Lahrmann,

fantasy  
functions  
as the  
ground for  
each  
human  
activity,

therefore,  
also for  
learning.  
He also  
says  
learning  
and

experienci  
ng are  
closely  
linked in  
their  
meaning.  
On the one

hand,  
learning  
precedes  
experienci  
ng but, in  
other  
respects, it

builds on  
experiences  
(19, 74).  
He agrees  
with Kant  
by saying  
that

experienci  
ng gives us  
our first  
knowledge  
of reality.  
Hegel also  
believes

that  
experienci  
ng is the  
beginning  
of  
learning,  
but then

the child  
also must  
be there  
himself,  
even if  
only by  
means of

his senses  
but, better  
yet, if with  
his deepest  
spirit, with  
his  
essential

self-  
awareness.

Then,  
Lahrmann  
asks to  
what

degree a  
child's  
fantasy  
develops,  
and to  
what  
degree a

child  
experiences  
things  
himself  
without  
the help of  
others. As

with  
anyone,  
everything  
a child  
experience  
s is linked  
to other

experience,  
and also to  
what he  
must  
acquire.  
Learning  
never

starts from  
zero  
because  
there  
always are  
experiences  
which

have  
preceded  
the  
learning.  
There is  
experienci  
ng, as

acquiring,  
but there  
also is  
experienci  
ng which is  
congealed.  
Rememberi

ng and  
memory  
are only  
possible  
through  
the work of  
fantasy.

As far as  
the  
elemental  
and the  
fundament  
al are

concerned,  
Lahrmann  
says the  
following  
about  
them (19,  
100): The

concept  
elemental,  
just as the  
concepts  
exemplary  
and the  
fundament

al, has  
acquired  
great  
significanc  
e in the  
didactic  
pronounce

ments of  
our time.  
He refers  
to Gunter  
Slotta and  
Klafki in  
summarizi

ng the  
elemental  
with five  
ideas:

1. The  
possibility

that the  
general  
can be  
included in  
something  
specific;

2. The  
transfer  
effect of  
these  
general  
things;

3. Its  
double  
function,  
i.e., that it  
unlocks  
reality for  
a child *and*

unlocks a  
child for  
reality;  
4. The  
extension  
of the  
elemental

into the  
question-  
loaded,  
meaning-  
imbued  
reality;

5. The  
connected  
ness of the  
elemental  
to the  
means to

self-  
activity.

Therefore,  
for  
Lahrmann,  
the

elemental  
is  
pedagogica  
lly  
relevant,  
but he  
insists that,

in addition  
to the  
elemental,  
there is  
informatio  
n and  
knowledge

which  
cannot be  
left out of  
considerati  
on. In this  
respect, he  
cites Roth,

who places  
the  
concepts  
elemental  
and  
exemplary  
opposite

orientation  
and  
information,  
but he  
recognizes  
that the  
elemental

goes  
deeper  
than mere  
orientation  
al learning.

Lahrmann  
asks for a  
fundament  
al path on  
which a  
child's  
fantasy will

direct him  
and, thus,  
allow him  
to be a  
genuine  
person.  
The

elemental  
unlocking  
also must  
be directed  
to  
stimulate,  
foster and

strengthen  
childlike  
being in  
the world  
as fantasy.  
He clearly  
indicates

that a  
rational,  
general  
human  
fantasy is  
proposed  
as a

condition  
for  
establishin  
g all  
human  
relationshi

ps (19,  
144).