

CHAPTER 1

THE ORIGIN OF THE LESSON STRUCTURE

F. van der Stoep

INTRODUCTION

No one acquainted with the practice of classroom teaching would contend that the entirety of teaching and learning can be restricted to those moments during which a lesson is given. Practice shows that, in addition to the periods in which instruction is given to pupils in somewhat set ways, there are a variety of other sorts of situations which arise within which teaching, as well as learning occur.

When a teacher plans a field trip, gives a library assignment to be carried out independently, gives a test and analyzes errors, looks over a composition and corrects mistakes, he/she is involved in teaching. Similarly, the pupil involved is busy learning in each of these situations and, often, in independent ways, he/she elaborates on the help he/she has received from the teacher.

A teacher's planning includes these and many other **comparable** activities. Therefore, when teaching gets underway, he/she does not always stand before his/her pupils by directly instructing them. Even in present times, there are attempts to replace him/her partly or completely. In other words, particular teaching techniques are used to free him/her from lesson-giving activities to allow him/her to work fruitfully in other areas with the pupils and help them to master the learning content in other ways.

Similarly, a pupil is introduced to other ways of reaching his/her aims than lesson activities, such as attentively sitting in front of a teacher and listening. That there is a relationship between the ways a teacher plans to teach and the ways a pupil learns is an observation as old as teaching theory itself and presents no new insight into that theory.

Despite these views, and notwithstanding their validity, practice shows very clearly that the teacher's lesson-giving activities are the

axle around which classroom teaching revolves. When he/she uses other forms of teaching (e.g., a reading assignment), they flow from his/her lesson activities. These other ways follow a lesson or serve as preparation for additional ones. At this stage, the conclusion is that all other teaching activities flow from and return to the teacher's lesson-giving activities.

The teacher's lesson can be compared to the hub of a wheel from which spokes, as other teaching activities, extend. The lesson is the pivot of the practice of teaching because it carries the businesslike, formal and even fixed interaction between teaching and learning. This is not to say that the hub of the wheel (the lesson) is more effective with respect to teaching than the spokes (the other teaching activities). What applies here, and what one should understand is that the initiative the teacher takes in planning teaching emanates from his/her person, and the most important contribution which he/she makes to its progress is in the lesson he/she gives.

The lesson is and remains the teacher's most direct intervention in the situation and, as such, provides the most direct guidance for a pupil's learning. The ways a teacher manages the lesson situation often is the ultimate criterion of his/her competency. He/she must be able to design a lesson and implement it in practice. Therefore, it is understandable that a large part of his/her training is planned to equip him/her with knowledge which enables him/her to design recurring lessons which will lead to the effective learning of the pupils in his/her class.

A careful observation of the practical situation shows different fundamental aspects of giving a lesson which the teacher should note. The following are such fundamental matters, and they are only mentioned to acquire a better perspective on certain problems which will be treated in the following chapters.

1. If one speaks of a lesson, one does not mean an object or a thing but an activity. It is not possible to name or identify a lesson from the sphere of objects because a lesson is something abstract. A lesson is an event which, by human initiative, is called to consciousness, and which occurs among and between persons. Therefore, a lesson falls within the sphere of a human universe. Only a person gives a lesson, and in planning it, he/she anticipates

time, in the sense that the lesson design and approaches can and must have decisive meaning for what follows at the end of the year.

2. Also, the lesson is not an accidental matter. Lessons given in school do not have a haphazard, but an obvious beginning, course and ending. They are planned and carried out by persons who have chosen teaching as a special area of work. It was noted that teaching is a purposive and planned intervention in the child's learning activities. From this, there is no mention of a good, but only of a bad haphazard lesson. The quality of a lesson corresponds to the quality of its preparation and planning.

3. To the extent that there is mention of "a lesson", one can formulate it, as such, only if experience and practice show that there is a structure. A lesson structure, then, includes the basic information the teaching is planned or designed to clarify. It also is logical to conclude from this that, notwithstanding the legion of variations to which the teacher can come in designing a lesson, each design must take on this basic structure. There cannot be very many structures of a "lesson". Persons find the same phenomena in the world of objects. The different species of trees do not proclaim different structures. They are all trees. Therefore, it surely is the task of a study such as this to disclose and describe the structure of a lesson in its essentials. The didactician is easily misled by the fact that this structure is flexible and pliable, and one can easily get the impression that the different variations, as manifested in practice, each have a distinctive identity (structure).

4. The lesson also is a matter of a teaching effect. It stimulates the pupil and calls him/her to act in the learning situation. In this respect, the lesson has a dynamic, promoting, demanding character to which the pupil might not say "no". Thus, a lesson has educative value because a child changes to the degree that he/she learns.

One could indicate more such fundamental aspects. With respect to the following chapters, the above serves only to indicate that there are problems for the teacher regarding the lesson which he/she must investigate and bring to a successful closure in practice. At this stage, many questions arise regarding what a lesson essentially is.

WHAT IS A LESSON STRUCTURE?

In any theory or exposition of a matter, the concept "structure" refers to its beginning, its origin. Structure means that from its origin, the reality, the essentials of the matter are sought. Everything which has been appended to this origin or reality, is cut away to disclose and understand these basic, original, primary facts. It often happens that, in different human activities, so many particularities are added to the matter that eventually one cannot identify it under all of them. It is as if the origins, the fundamentals are so concealed by the addenda that what really is unique to them is no longer recognizable. One can compare this with a richly embroidered cloth which has been elaborated and embellished so much that, amidst all the embellishments, the cloth itself no longer is noticed. The embroidery conceals it to such an extent that the cloth itself disappears, as it were.

In the case of structure, this is equally true. In the history of a science, it easily can happen that an original, primary aspect of reality, in time, becomes so concealed by particularities, opinions, points of view and related facts, that the original no longer is discernible. In such a case, then one views all these particularities without being able to decide which ones represent original, fundamental data regarding the matter.

As far as the lesson structure is concerned, it is a matter which for centuries has been exercised daily in a practice, namely, in the school. It is understandable that, centuries later, there are so many particularities and details, variations and deviations added to the original phenomenon of a lesson, that it almost is impossible to recognize its structure as such. One often experiences this difficulty when a so-called teaching system is investigated, for example, that of Montessori or Decroly. On the surface, then, it seems as if there is no lesson structure in the usual, acceptable sense of the word. However, as soon as one digs deeper, and cuts to the bone, one discovers that these only are variations of the same theme, of the same structure.

Hence, when a lesson structure is sought, the didactician tries, in his/her investigations and analyses, to break through to the original, beginning, or primary facts which arise with a lesson. If he/she allows him/herself to be led in any ways by particularities, constructions, patterns, systems, prejudices, perspective, and the like, he/she simply will misperceive the structure, and fall prey to ideas which have nothing to do with the origin of the matter which

he/she hopes to find and deal with. The question now is: Where should the didactician search for the origin of the lesson structure?

THE ORIGIN OF THE LESSON STRUCTURE

Giving a lesson is an activity one runs across mostly in a school of one sort or another. Therefore, in the usual course of things, it is clearly understood that a lesson is identified with a teacher who brings about a pattern of teaching activity to realize aims. If one takes into consideration that the verb form of the concept "teach" [teaching] is founded on "reading", one also can understand that the original meaning of "giving a lesson" is that someone who knows how, reads to another person (student). Other derivations which have arisen in the ordinary course of the spoken language is "reading" (a general concept in preschool teaching), and "reading to" (a concept which, in former years, was particularly prominent in church). To give a lesson, in its original meaning, is to read certain things to those unskilled in reading, or who do not have the needed books to read themselves.

If the meaning of the word "lesson" should be considered in our search, then there is little doubt that this activity (i.e., giving a lesson) has occurred in more areas than in schools. Hence, the school is neither the pivot nor does it monopolize the activity of "giving a lesson" as such. In the vernacular, a person "gives lessons" in many situations which have nothing to do with schools as such. Idiomatically then, giving a lesson should mean that details about which a person apparently is unaware, are brought to his/her attention with the aim that he/she ought to reorient him/herself when informed of these contents.

When the question of giving a lesson, the issue of children is raised, and this entails additional matters of importance. Teaching a child is not the same as "someone reading a lesson". When children receive a lesson, this means that these lessons are an integral part of the practice of educating which the adult purposefully presents to help the child become a grownup him/herself. This view is not merely a question of theory. It is evident in people's everyday experiences. If one's focus is on the entire course of educating, one fact clearly is noticeable: educating cannot occur without something (as content). An educator always is busy orienting, directing, encouraging, reprimanding, etc. with respect to "something". The child, as well as the adult, is busy with something. Now the question

is, what does this "something" include? In the usual course of a person's experiences, in a general sense, all persons are educated and eventually they educate as well, i.e., after they reach adulthood and have children themselves.

As far as this educating has to do with "something", experience also shows that this something is not objects. During educating, it might involve objects, e.g., a spoon or a spade or a book. What is of concern, however, is not a spoon, spade or book, but the **significance** of these objects in a person's everyday life. For example, it has to do with the function of a spoon or a spade; the skills which must be acquired regarding them. In educating, there are definite norms or yardsticks which arise regarding, e.g., how one should handle and take care of a spoon or a spade. What is clearly stated here is that educating is involved with **contents**. The child must learn to know and gain control of these contents to maintain him/herself in the world. To the extent that educating is involved with "something" (in contrast to "nothing"), this "something" refers to content. When, in an educative situation, a parent shows his/her child the difference between right and wrong, beautiful and ugly, good and bad, etc., essentially, he/she is explaining contents to his/her child with the aim that he/she will learn to know these contents and, eventually will involve him/herself in his/her own course of life according to these norms (good, beautiful and right).

Educating is incomprehensible without contents, simply because it cannot occur without them. To educate means to introduce contents. In this respect, one should not identify contents with subject contents, as found in the school. They too are contents, but a person does not live in a world of [school] subject contents. As a person goes out to the world, he/she perceives nature. This nature has different aspects or facets which are of importance for the natural sciences, according to their interests. Some delve into the physical aspects of the lifeworld and, thus, the science of physics arose over time. Others interested themselves in the plant life which manifested itself in nature and, in this way, botany became established as a subject science. But persons who live in the world are not all physicists or botanists. A person lives in nature, wonders about it, even controls it and purposefully changes natural states without properly understanding physics or botany. A person's lifeworld is not one of subject sciences.

In the same way, educators are not all educationists. Thus, one cannot say that knowledge of pedagogics is a precondition for a parent's ability to bring up or educate his/her child. Similarly, one cannot demand of anyone that he/she master physics or chemistry as subject sciences to be able to properly live as a person in the world. The contents which arise in educating are not identifiable as subject contents, as we know them in school. A school is not a fundamental place in educating persons. Today, there still are societies in the world, especially in Africa and other undeveloped areas, where the school plays no role in educating children, simply because there are no schools. The contents which arise in educating are life contents which flow from the lifeworld so that one can inhabit it as a person.

But these contents must be communicated. A child, merely on his/her own initiative, cannot acquire a grasp of the contents of the lifeworld. Thus, it is logical that the more complex the lifeworld, the more content the child must master to be able to maintain him/herself in it. It is precisely when the lifeworld has become so complex that the parents no longer have complete control over the dexterities which the child him/herself must acquire, and these skills appear so differentiated, as for example in the modern Western world, that teachers are needed to introduce the contents of the lifeworld in systematic ways to children in the school. For the sake of convenience, the school divides the lifeworld into various areas of knowledge which a child then encounters as school subjects of the curriculum.

The matters briefly discussed above are not invented by learned didacticians. They plainly are the experience of people, as can be observed each day in a community. This seems to have no significance for an exposition about the lesson structure. Still, parents do not give a lesson when they educate children, even if they present content during this event. However, the fact which one must note very clearly is: It is impossible for one to actualize educating in the life of a child if it does not occur by means of teaching. The moment the parent proceeds to orient his/her child in any respect, he/she has essentially stepped into a teaching situation. Therefore, he/she actualizes educating in teaching. Educating becomes channeled and directed in the teaching, and it cannot occur without teaching. Conversely, teaching has no meaning in the life of a child if, during educating, it does not contribute to his/her image of adulthood, his/her image of a

person. Therefore, [here] the meaning of teaching is found in educating itself.

What is of importance here is the fact that the activity of educating necessarily includes teaching. Educating is a matter of teaching, or it doesn't occur at all. Hence, should one seek insight into the lesson structure, this is a fundamental conclusion. To be able to justify it, the relationship between teaching, as a matter of educating, and a lesson structure, as one finds it formally in a school situation, certainly must be indicated.

The most important conclusion which one can make at this stage is that teaching is a general human experience which takes its first, original, initial, i.e., primary course in educating. Considerably later in a child's life, this is implemented at school in a more formal, matter of fact. and structured way to orient him/her in the world of contents. Thus, teaching is much older than schooling, and to try to limit it to schooling, and explain it accordingly, means that one distorts its truth. The establishment of a school is only possible because the experiential world of teaching, as it manifests itself in educating, precedes the entire matter of schooling, and enables one to select, refine, combine, etc. contents in a school practice. A school practice can be nothing more than a selected, refined, and combined accumulation of the original experience "teaching" as it shows itself in the primary (i.e., home) educative situation. Rightly, it can be expected that a didactician will verify this thesis.

THE ORIGINAL EXPERIENCE IN WHICH THE LESSON STRUCTURE IS GROUNDED

As stated, the concept of "structure" refers to the beginning, start, primary (essential) appearance of a matter. Should there be a search for a lesson structure, this simply means that the beginning, the onset, or primary appearance of such an event in the lifeworld of persons must be sought. In the preceding section, it is repeatedly indicated that, in no sense, can the school be chosen as the origin or foundation of teaching. The school is a second-order practice which is possible only because a person already has at his/her disposal (educative) experiences which make its establishment possible. Therefore, the experience of being taught precedes schooling. As an experience, one finds educating to be prior to, i.e., earlier, or more primary than schooling. The implication is that the practice

followed in school has its origin in a practice or experience which is earlier and more fundamental than that of formal teaching.

Above, this experience is referred to as educating. The conclusion to which we have come is that educating is inconceivable without teaching, because the former is continually occupied with contents which, in one way or another, must be introduced to the children. If these contents are not disclosed to them in accessible, meaningful and comparative ways, they will not master and appropriate them. Then, one rightly can declare that the educating has failed.

The origin of a lesson, i.e., a lesson structure, as such, cannot be sought in any field other than this original experience of (parental) educating. The question which now holds our attention is: How is this original structure discernible in the everyday practice of educating?

It is repeatedly emphasized that, in educating, there is involvement with contents. These contents are selected by the educators from the cultural commodities at their disposal, and include a multitude of matters. Without going into further detail about this aspect, one rightly can contend that the contents are chosen from the adults' life and worldviews, and it is on this basis which educating begins. Regarding our problem, in the first place, it is not the task of the educationist to establish the contents in terms of which educating occurs. This is done by the parents.

Educationists can only perceive and describe what they see in practice to investigate the significance and far-reaching authority of the contents which arise in educating. Thus, the fact is that there are available contents which set the course of educating in motion. But, it also is the case that educating does not merely happen because contents are regarded to be of significance for children becoming adults. Hence, the contents, in themselves, do not allow educating to occur. Educating occurs only in terms of contents, and it is the **educators** who initiate the action, and everything related, based on contents which are regarded as important enough for them to proceed, via teaching, to form and change the child's lifestyle by means of these contents.

In addition to the contents which arise in this original educative situation, one also must understand that activities must be carried out by the adults who are responsible for educating the children.

The educative situation unquestionably shows that, notwithstanding the fact that there, e.g., is an educative aim set and pursued, there also is a course to educating. The relationship between the aim and course of the educative event points to a relationship between the adult and child, which develops further, and within which the effect of educating is discernible as a change in the child's lifestyle. For example, the child moves from a state of not being responsible to one of responsibility. This movement or dynamic course of the child on his/her way through the world, because of the educator's guidance, is a matter of the latter knowing the correct ways of imparting the selected contents to him/her. At this stage, it appears that the data of the original experience of educating reveal two important aspects of teaching:

1. The educator may not educate with respect to just any content. One could also teach a child to steal, lie, murder, etc. For the educator, these forms of human life are not acceptable. It is not good, right or proper to try to instill any of these actions in a child. The educator must be responsible for the contents with which he/she is engaged. Any contents whatever are not valid as educative contents, regardless of whether they are present in the lifeworld. Parents who have not adopted these things as approved aspects of their lifestyle, also caution and influence their children to similarly shun these unacceptable, objectionable things in their own lifestyle. They teach their children what is good, proper and right to effectively intercept and neutralize the objectionable with which the child must deal in some period of his/her life. When eventually, he/she is in a situation where the objectionable is forced upon him/her, because of his/her knowledge of what is approvable, he/she is expected to make personal and independent choices. These choices are evidence that his/her educating has had an influence on the ways he/she deals with the contents of the world as a person.

2. Educating, as a conscious intervening in and/or approving of a child's ways of acting or behaving, however, does not begin by itself simply because contents are available. It requires that an adult (as educator) bring these matters to the child's attention in a successive series of situations and sees to it that his/her lifestyle takes on a corresponding form. This question of taking on the form of one's own lifestyle is previously referred to as the effect of educating. It is a question of form. Unlike an animal, the human form of life is not determined beforehand by instincts. Indeed, in time an animal

learns how he/she should behave in various situations. If the adult does not sufficiently involve him/herself with the child in formative ways, in general parlance, the child is described as "uneducated". Such a child rouses dislike because he/she does not show that he/she has embodied in his/her own life the forms of living considered to be respectable in a community. Thus, these forms of living have not acquired form during the educative event.

With this, educative practice shows two important facets which should be carefully noted: **Content** and **form** are closely interwoven in one's original experience of them, and they are the basis on which the child flourishes to adulthood. When one adequately identifies and describes the form and content of educating in this original situation, two important elements or aspects of this experience are distinguished, with the aim of truly understanding, in a penetrating way, what really occurs here. The form and contents of the educative event are two keys to the insight of everyone who really wants to understand what educating essentially is. And now, if it is realized that one cannot understand teaching unless educating is first grasped. Therefore, this relationship between form and content in the educative situation first must be unraveled eventually to better understand their significance for teaching, i.e., for the lesson structure.

THE RELATIONSHIP BETWEEN FORM AND CONTENT

Before elucidating the structure of teaching in the educative situation, two aspects are distinguished, namely, form and content. To understand this, one must realize that an educative (also teaching) aim is not possible without content. The educator cannot strive for an aim regarding nothing. He/she strives to present to the child specific, selected contents (whatever the form of presentation).

However, this striving presupposes a particular **course** in the situation. Something takes place, namely, the contents are presented to the child. To present these contents to him/her implies that the adult does this in certain **ways**. Thus, the adult gives form to his/her educative contents in the ways he/she involves him/herself with the child. In his/her turn, the child learns to know these contents, he/she accepts them and identifies him/herself with them. Thus, he/she learns, and he/she undoubtedly learns in particular **ways**.

Consequently, there also is mention of a third aspect of the educative situation to which attention must be given, and which will be discussed in detail in a later chapter. This aspect is the phenomenon that a child can and will learn, and that, while he/she learns, he/she shows that he/she is involved in becoming adult.

With this, definite connections in the educative situation are shown. There is mention that in its **course**, the educative situation shows that an adult presents contents to the child in certain ways with the aim which the child will learn. The learning activities of the child, in this connection, are the conspicuous aim the adult strives for. The ways he/she intervenes and the contents with which he/she is involved with the child, reveal the essentials of teaching. Here, one finds the origin, the first beginning, the onset or the structure of the teaching situation.

For now, we will ignore the question of the child's **learning** activities. To grasp the lesson structure in its origin, we must first concentrate on the **contents** and **form** which arise in the situation. Understandably, one could write a great deal about this. To strip this to the bone, often involves complex and abstract theoretical discussion. However, for the aim of explicating the lesson structure, only a few aspects will be considered.

Contents in the educative situation

Any person who accurately explores the lifeworld of the preschool child will notice that it is small, limited and simple. The contents which are presented during the child's early years by his/her educators, to a large degree, have to do with the everyday, conspicuous life norms, skills and acts with which a person involves him/herself. They especially are focused on bringing about the child's first steps toward independence in his/her life. The educators give special attention to matters and activities which concern the child as a person. He/she must learn to feed and dress him/herself, learn habits of cleanliness, and respect for the guiding norms; he/she must learn to play according to rules, learn to associate with other persons. Briefly, in the first place, he/she must learn to live together with other persons. However, it is not the intention of the educators to restrict him/her to this simple, everyday sphere of contents. These contents are future-directed, and clearly refer to a multifaceted, complex lifestyle which later awaits the child in the world of adults. In this movement, from a

simple to a complex lifestyle, the school eventually plays an extremely important role. The important matter, however, is that the contents with which the child is involved in the early years of educating are simple, commonplace in character, and they lay the foundation for the future-directed, complex existence of the adult to be.

In addition, the contents are norm-directed. The adult is always bringing the most pertinent "do's" and "don'ts" of the lifeworld to the child's attention during these years. These acceptable and objectionable contents show a diversity in their nature and relationships. In the first place, there are certain religious views which must regulate the nature and character of the child's behavior and activities. One can speak of moral norms or moral contents which are presented to him/her. But, in addition to and coupled with these moral contents, there are societal or social norms, material norms, etc. which, especially are aimed at regulating a definite relationship between him/her and the world around him/her. Also, the adults have no doubt about what is right and wrong, beautiful and ugly, or good and bad. Because of the contributions which the contents make to the child's educating, one finds that definite, identifiable normative limits are made available for him/her, in terms of which he/she must regulate his/her activities in the little society of the home, the family and the immediate neighborhood.

For this to succeed, an adult must offer the child an ordered whole. The contents of the lifeworld are not a disordered kaleidoscope. In the first place, they are an ordering of the lifeworld. The adult works with concepts about the lifeworld which have meaning which the child must learn to know, to be able to enter the lifeworld as a person. Therefore, he must understand what happens in the world of persons. Should this fall short in some respects, we experience the well-known phenomenon of child questions which he/she uses as a means of better exploring the world around him/her in terms of the insights of his/her parents. Ordering the lifeworld in terms of contents eventually leads to a command of the lifeworld, which means that each person eventually establishes his/her own preferences in terms of which he/she governs his/her life in his/her own, unique ways.

It is beyond doubt that the educators are in the educative situation to introduce the child to contents by which it largely is ordered as a

human lifeworld. But, this lifeworld is comprehensive in nature. It encompasses an encyclopedia of knowledge, which is too much and too comprehensive for a little child to master. Consequently, the adults choose those aspects of the contents which correspond to the child's stage of becoming, and which should and ought to be meaningful to him/her.

Therefore, the educators select slices of reality, mainly in terms of their life and worldview. These slices of reality, then are the essentials which, during the child's early years, continually and pertinently are brought to his/her attention. Later in school, the same thing occurs.

The subject sciences (e.g., biology), which we know today are nothing more than an accurate, radical and systematic study of certain aspects of reality. To strengthen a person's grasp of it, for the sake of convenience, reality is divided into subject areas, with the aim of making it surveyable and coherent. Thus, there is a historical, a geographic, physical, biological, religious reality, and more. These aspects of reality ultimately are condensed by the adults into such subjects as history, geography, physics, chemistry and religious instruction. However, they all are and remain aspects of the life reality with which one deals.

The casual and intuitive introduction which the educators offer a child in the early years of life regarding the whole of this reality, is conspicuously not sufficient. The adult's lifeworld, after all, is not simple and easy to master. The more complex the societal structure within which the child grows up, the more necessary it is that he/she learn to know the contents of this complex lifeworld in systematic ways. In fact, one masters it based on his/her knowledge of it.

In a modern Western technocracy, with its complex application of scientific insights, it is necessary that the child learn to systematically and intensively know the contents which arise. Hence, he/she must go to school. In school adults (teachers) offer him/her a systematic and orderly orientation regarding the contents of the lifeworld, later in which he/she must move.

The school subjects reflect, in the first place, the subject sciences which have been established over the years. Therefore, as educating progresses, increasing emphasis is placed on teaching until,

eventually at the university, it governs the total of the child's (adult's) forming. When teaching receives such emphasis, as is the case in school, the lesson becomes an increasingly important aspect of the adult's intervention with the child.

Form in the educative situation

The contents, which are so prominent in the educative situation, must take a definite course. Indeed, a situation is something within which one acts. Persons' actions give form to their lives. Thus, the activities in the educative situation also give form to it. Without going into detail, one can contend that the essentials of the activities in the educative situation really lead back to the life forms of people. A person educates specifically as a person. It is entirely impossible and incomprehensible that educators will act outside general human actions in the educative situation. The general life forms of persons also make the forms of the educative situation present.

If we go back to and accurately study the experience which a person has in the [family] educative situation, one quickly notices that these educative activities are a simple matter. The adult exemplifies and the child imitates; he/she leads in playing, the child imitates in playing; he/she prompts, and the child says after (repeats). To make this aspect understandable, one can oversimplify it. The fact of the matter is that there is a complementary relationship between presenting and learning. The child learns in accordance with the adult's presentation. To do, play or talk, however, are life forms of a person which are implemented in the educative situation to give teaching a form.

These adult life forms are the basis of all teaching to which the child is later exposed. Theoretically, one speaks in this connection of didactic ground-forms. These teaching or didactic ground-forms, therefore, are life forms, which enable the adult to bring teaching to the fore in the educative situation. These are not forms contrived by teachers or others who are involved with teaching. These forms are essentially present **there** in a person's lifeworld and are implemented in spontaneous and naive ways in the primary (parent-child) educative situation to make teaching possible.

By exemplifying, the adult creates the opportunity for the child to imitate his/her actions and behaviors. Also, there is no greater

imitator than a child. One can notice this in the games he/she plays, in the phrases and expressions he/she uses, in the ways in which he/she walks and much more. Because he/she wants to become grown up, he/she identifies him/herself in these ways with the adult and imitates not only the adults' actions, language, bodily attitude, etc. but continually directs him/herself to the world of the adult which directly and indirectly arises continually in the educative situation.

As indicated, these forms of the educative situation are directed to the child's learning activities. The adult creates opportunities for experiencing, lived experiencing, perceiving, fantasizing, thinking and attending, i.e., the child's modes of learning. Also, the adult takes into consideration the child's experiential world, lived experience tendencies, perceptual potentialities, flights of fantasy, thinking potentialities and fluctuations in attending when he/she introduces contents in the educative situation.

Therefore, the forms of teaching arise from a person's forms of living. For this reason, teaching is not alien to the child's lifeworld. A child always also is a person and he cannot live other than as a person. The didactic forms are familiar to a person's lifeworld and, therefore, teaching can and will take a normal, healthy and natural place in the course of a child's life.

The **contents** on which the adult is focused can only be presented in terms of the life **forms** which are available to him/her as an adult. He/she combines these two aspects to establish a new synthesis, i.e., **teaching**. "Teaching" is nothing more than "pointing the way with". The adult takes the life forms which he/she knows from his/her experiential world, and uses them to present to the child in the educative situation, the contents he/she considers to be important. As soon as the control and skills, which the child must acquire, reach such a complexity that the educator, with his/her intuitive knowledge, no longer can accomplish this, he/she establishes a school, and specific adults (teachers) are trained to carry out this task. With this, the school and teaching are proclaimed as necessary and meaningful activities among persons who live in a complex and demanding society.

THE TEACHING TASK

In the previous section, it is stated that teaching is nothing other than implementing life forms in terms of contents to attain an educative aim. Contents are qualified as the thematization of persons' participation in the world. Forms of teaching are described as life forms with didactic potentialities by which such an activity as "giving instruction" is possible. With this, the origin of teaching, as well as the form of its contents are described. At this stage, one must enquire about where and why the lesson in the school situation necessarily must show this structure, and what the task of teaching comprises. Without these insights, the matter of a lesson structure cannot properly be raised.

Here, it is stated clearly that the school is only able to continue and complement what was already done for years in the family home. The contents of school are and remain contents of the lifeworld. The forms within which the school's activities are shaped have existed in the lifeworld for a long time. In everything the school does, it takes these forms, refines and combines them to establish a concise and accelerated educative practice. Consequently, the school also is an educative institution. For this purpose, in school the adult proceeds to actualize the original life forms, as they are manifested in the educative situation. Teaching practice in school is a splintering off from the educative practice at home.

As a matter of experience, the school cannot surpass, in any respect, the teaching practice of the family home. The task of the school is to complement the task begun in the family home to better enable the child to find his/her footing in the adult lifeworld. It is noteworthy that, eventually the school delivers its pupils to society as almost adult, responsible persons. When the child leaves school, he/she must be able to work or study independently, responsibly and with good judgment. Also, he/she must increasingly accept self-responsibility for his/her deeds, decisions and choices.

To reach this aim, the school provides intensive instruction. Therefore, it is an undeniable aim of the school to erect a teaching structure which will conveniently help the child move into the adult lifeworld without too much difficulty. Now, the question is: In what do the activities of the school culminate?

No child attends school, in the first place, to pursue sports, to become acquainted with other children, to play intensely, to belong to the drama club, etc. A child attends school with the explicit aim

of learning. No teacher is hired by the school to entertain pupils in one or another way. He/she must teach so that the child can acquire greater flexibility and skill with the aim of assuming his/her societal tasks.

One cannot provide instruction in nothing. When there is teaching, there necessarily are contents. We know this content in school as the school subjects as summarized in the school curriculum. On the other hand, it is impossible for the activity contained in the concept "giving instruction" to proceed without form. Thus, the teacher must give form to his/her teaching.

The conclusion to be drawn from the above expositions is relatively simple: Teaching in the school situation is not possible if one does not also take into consideration the lesson structure. It is in the lesson which teaching, as an activity, literally is brought to fulfillment. The teacher presents a lesson, and the child learns. For this reason, any didactic theory must result in a lesson structure. The questions which now arise are: What does this lesson structure look like? What are its components? How can one recognize it?

The time when a teacher gave a lesson by haphazard actions is past forever. This haphazard, naive way of acting functions well in the (primary, i.e., home) educative situation. After all, the (primary) educative situation does not have the strict, formal and businesslike nature of the teaching situation which we come to know in school. Should a teacher present contents to the child in a particular way, i.e., in terms of a specifically chosen form, still he/she must account for why he/she is involved with the contents in this and not another way to help the child learn. The lesson structure, in its complexity, is the theme of the chapters which follow. The titles of these chapters are the problems with which the teacher must deal each day when he/she prepares lessons.