

# CHAPTER 1

## UNLOCKING THE DIDACTIC PROBLEM FIELD IN TERMS OF INSIGHTS INTO AND PRONOUNCEMENTS ABOUT THE EVENT OF FORMING (BILDUNGSVORGANG)

### 1.1 THE PHENOMENON “FORMING”: a general didactic clarification of concepts

To precisely describe the concept “forming” (Bildung) is a difficult task even in the German language. It is a relatively old and, therefore, timeworn concept which has been used by many thinkers over a long period of time without always saying **precisely** what they mean by it. Thus, e.g., Weniger<sup>(1)</sup> explains that forming refers to a state when a person can assume responsibility. This view is in strong agreement with our own view of educating and of adulthood.

Otto Willmann<sup>(54, 9)</sup> speaks of forming as “lebendige wissen, durchgeistigtes Können, gelautertes Wollen”. Further, he explains that this essentially involves enriched subjective acquisitions and spiritual (moral) self-management. His view very clearly refers to the realization of generally known educative aims.

As early as the 18<sup>th</sup> Century, the concept “forming” is found in the writings of Herder, among others, and it largely has to do with a person’s inner forming through his active participation in cultural-historical life, which then contributes to the development of his spiritual powers.<sup>(20, 59)</sup>

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<sup>(1)</sup> Weniger, E.: Geistes-wissenschaftliche Paedagogiek am Ausgang ihrer Epoche.

Pestalozzi makes forming his aim when, in educating, he strives for a general “uplifting forming” (“*emporbildung*”) of the inner powers of human nature.

During the 19<sup>th</sup> Century, forming acquired a much broader meaning and there is even a distinction between general and special or vocational forming. We find that the concept “*Bildung*” is taken by a number of German pedagogues as the center for their general didactic considerations to such a degree that Glogauer<sup>(21, 7)</sup> talks of a formative-theoretical introduction for the didactic. Brief renderings of the views of a few thinkers possibly can clarify the problem:

### **Otto Willmann**

Although Willmann originally tried to find a connection with Herbart’s theory, he eventually founds the didactic in psychology. He views forming as an acquisition of cultural goods and a corresponding elevation of spiritual proficiency. Especially, this involves transferring and instilling cultural contents. His definitions of the formative event make it possible to distinguish between elevating a formal (subjective) and material (objective) side of the formative event and, at the same time, serves as a fruitful counterbalance to didactic formalism. Willmann sought the formative quality (*gehalt*) of the concrete contents.<sup>(30, 183)</sup> Of great interest to us is the fact that his thoughts opened the way for the idea of categorical forming.

### **Heinrich Weinstock**

In his pedagogical work, Weinstock especially tries to do justice to formative knowing (*wissensbildung*) in the secondary school. He speaks very critically against the “*Western Humanism*”,<sup>(25, 570)</sup> because he is looking for a more sociological-historical grounding of a practical humanism, which also can be valuable for contemporary industrialized mass society. He recommends that contents be offered which have local value for young persons and will serve as answers to actual questions. The formative quality of the contents are locked in what is “*fundamental fur Menschsein sind und daher, da sie uns radikal in Frage stellen, ... an die Wurzeln unseres Selbstseins dringenden Fragen notigen*”.<sup>(30, 349)</sup>

## **George Kerschensteiner<sup>(2)</sup>**

For Kerschensteiner, forming is “the individually organized sense of words by means of exchanged cultural goods.”<sup>(25, 292)</sup> For him, becoming adult must be directed to a vocation, with the aim of becoming good citizens of the state. In close connection with the problem of the citizens and moral educating is a second fundamental thought of his, i.e., “work”. He is a great advocate of the so-called work school, which takes its point of departure from the independent participation of the learning person. He believes that practical work stimulates interests, and this will help the pupil actualize his abilities. For him, the “Work School” means “diejenige Schule, die durch ihre Methoden und durch die Art ihres ganzen Betriebes die immanenten Bildungswerkzeuge ihrer Bildungsgüter auslost”.<sup>(130, 219)</sup>

## **Erich Weniger**

Weniger views the didactic as a theory about the spiritual encounter between the generations, the formative encounter between a becoming person and reality.<sup>(3)</sup>

## **Wolfgang Klafki**

Klafki calls didactics the theory of the task and contents of forming. The event of forming must remain directed to the double unlocking of reality by which a categorical structure becomes visible. Method, then is the way of actualizing such a content, preordered didactics.

## **Wilhelm Flitner**

His theoretical efforts are mostly directed to disclosing the common foundations for a general, European educative work. He postulates possibilities for improving the training of teachers and for forming

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<sup>(2)</sup> Kerschensteiner, G.: Two of his earlier works were: *Theorie der Bildung*, 1926; *Theorie der Bildungsorganisation*, 1933.

<sup>(3)</sup> Weniger, E.: Appears in his: *Theorie der Bildungsinhalte*, 1929. *Pol: Bildung und staatsbürgerl. Erziehung*, 1954.

adults in general. His contributions are important for founding our modern pedagogics.<sup>(4)</sup>

## Hans Spertter

He proposes a theory of formative contents in which special emphasis is given to the “formative encounter” between a person and a matter, as experienceable reality.

From these separate views of some thinkers on the concept “forming”, it now is clear that here we have to do with a didactic category which must provide an answer to the “what” and the “why”.

Along with the rise of the idea of becoming, the question also arose regarding the content by which the learning person could increase his field of vision on reality. With teaching and educating, along with forming there, thus, always is mention of change, with an eye to improvement. Now, the task of the adult is to present the formative contents by which the learning person can disclose the categorical structure of reality himself. In this way, a greater intensity of meaning and learning readiness are awakened which sharpens the animation of the learner and opens him to learning activities.

From this, the didactic cannot remain directed only to the cognitive by seeking the course of a particular structure of consciousness. Thus, we cannot agree with Langeveld<sup>(5)</sup> when he says the didactic must be limited to the organizable transfer of cultural material. The following well-known view of Bijl<sup>(3, 2)</sup> is more precise: Teaching is only one of the ways of educating (becoming).

### 1.1.1 A closer look at the word “Bildung”

As is the case with other German words ending in “ung”, “Bildung” means an event being actualized (forming), as well as the situation which is attained as a result (formedness).<sup>(7, 32)</sup>

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<sup>(4)</sup> Flitner, .: Important contributions: Grundlegende Geistesbildung, 1965.

<sup>(5)</sup> Langeveld, M. J.: Paedagogische Studien, January 1964.

The concept of forming originally acquired its meaning from the plastic arts, where it refers to the activity (event) by which material is transformed into a new gestalt, and by which the new creation appears as an image.

### 1.1.2 The person image

The person as Dasein always shows a meaning-giving directedness to the world and reality. He is intentionality, but at the same time openness (existence). Therefore, in a **closed** space, under the imperative of **contents**, and a **form of presentation**, together with the existing limitations of personal ability and degree of becoming (maturity), unsatisfactory forming will lead to an incomplete achievement proficiency.

As an existential category, openness offers the possibility of forming (i.e., formability) if the latter is seen in the sense of the development and change of Dasein.

Herbart uses the word “formability” as one of the fundamental concepts of his theory of educating and, indeed, in a relationship corresponding with what today we know as possibilities of becoming. He summarizes formability as: “Bildsamkeit des Willens zur Sittlichkeit”.<sup>(25, 59)</sup> His aims imply the realization of values which are placed before a person for action.

Each adult who unconditionally obeys these norms shows the ideal image of what is required for becoming adult in a particular culture. The adult also must know how to disclose the norms in terms of contents for the nonadult. The ways of realizing a particular formedness will change from generation to generation, from time to time, and from culture to culture. Therefore, each adult educates with respect to a particular idea, and the child cannot merely be abandoned to the contents.

The “educability” of the child (becoming adult) and the “formedness” of the adult are not only dependent on their own potentialities, but also on the demands of propriety of the culture. The possibilities for formability are not always equally discernible to

a person and his fellow persons but are carried by experiences with matters confronted. Thus, the view of a fellow person, in a true encounter, shows an “image” (gestalt) of which mostly the face addresses the other. The Greeks talked of “eidos” (essence) in so far as each person shows “another”, original ordering of enduring characteristics and potentialities.

Bijl<sup>(3, 33)</sup> also says, correctly, that the task fulfillment of a person is in developing his abilities (capacities). However, we must remember that a person always has possibilities to exceed reality, and by this his own participation in each reality and, in doing so, to become more than what he was.

To the extent that a person’s becoming can be guided, it must remain directed to a harmonious and balanced arrangement of subjective and objective moments into a totality. The direction of the forming, and the unambiguity of the idea of forming are codefined by the aim-directedness of forming, in interaction with the fluidity of the presentation, as well as the teaching and educating values striven for. The cultural consciousness of the adult (presenter) is going to determine the anticipated and postulated contour which must be followed. Still, each person is continually aware of what happens to him as he learns to better know reality. Hence, the presentation cannot be viewed as a mere transfer and passing on of knowledge. When the emphasis in the formative event falls too strongly on knowing and on instilling knowledge, the limits of a person’s intelligence easily can be exceeded. Then, instead of formedness, we acquire an appearance of knowing and a counterfeit forming. A person too easily, in mistaken ways, makes something which perhaps he only has heard about, become a spiritual possession.

But, while the spiritual horizon (as world) of a person always becomes wider, the misimpression easily can arise that human becoming is identical with knowing-it-all. The many means of communication have resulted in an enormous revolution in societal, social and spiritual areas, which today always must be kept in view if we, in our thinking, are to do justice to the human image. In contrast to the earlier “developments” and opinions (that practicing, forming habits, adapting and imitating can lead to becoming adult),

today we advocate a much freer formative atmosphere. The learner himself must contribute to and participate in the event. Although there always is a connectedness and attractiveness between subject and co-subject which must be kept, there are no fixed prescriptions. Within the limits of the aims, the learner can move freely, there are fewer demands posed during the total course of the intervention, with a greater opportunity for self-proclamation. Bonsch<sup>(5, 17)</sup> offers a very effective schematic representation of the path of forming.

[A schematic representation does not appear in the text].

The path of the child is a line in the direction of the educative aims. The task of teaching and educating then is to provide the child a sort of moveable frame in a degree of free space, but at the same time to set clear limits. The child takes a position, as far as possible, in the uppermost forward corner of the quadrangle. The guiding remains directed to this. The child is only allowed to move within the framework (normative boundary) in which the opportunities for a pushing from behind remain possible which will lead him to progress on his path of becoming. All persons cannot attain the same heights. The most that teaching and educating can do is to allow the child to carry out learning activities in a space as optimally free as possible, so his individual potentialities are developed and he himself learns to overcome resistances, and make discoveries. Teaching, in a purely classroom form of organization, does not provide this free space. A rigid classroom system assigns each child to a “fixed seat” within which, at most, he can move to and fro. The teacher says and shows, and the child parrots.

True forming can only progress in a space within which the learner actively participates; he himself must learn to know to later be able to choose so he can constitute his own lifeworld. Therefore, we must create opportunities in which the child **must** act and intervene with things, and follow persons. Sometimes we allow him to wrestle with a problem while the teacher watches. By not intervening too quickly, one creates the possibility that the derailment, after a period of rest and reflection, again will mobilize its own power, and his position can be improved in a frame of independence, or with slight guidance. For best perceiving the learner, the adult must move with him or, even better, behind him. Each intervention by

the adult, or implementation of teaching aids, always must remain directed to helping the learner acquire values and norms which will acquire significance as beacons in his life. Indeed, it is fixed points (knowledge) which the learner independently discovers and retains by his own achievement as experiential knowledge and which for future use possess, formative value and influence activity structures. Each person's formedness is best shown in his activities because activities and attitudes are self-disclosing, as soon as they are loosened from the authority of the initiator (adult). For the educator, this is an important matter. On the one hand, in his formative work, he strives for the independence of his pupils. On the other hand, he also must realize that, when a pupil acts without the controlling or guiding authority of the educator, this activity can never be cancelled or revoked, but can only be improved by subsequent activities.

The task of teaching and educating then is to strip that which he not yet is himself (i.e., not yet formedness) of everything which adheres to his appearance, and shape him according to the demands of propriety. Because a person, different from an animal, cannot rely on instinctive activities and impulsive sensing, and does not develop according to a natural process of maturation, his becoming remains an undertaking with an uncertain and insecure progress. The vital powers of each person have limits, and how much he is going to achieve is going to depend on if he has the good fortune of finding joy and satisfaction in his learning activities and later work. This requires that a person not only learn to know and recognize resistances, but learns to overcome them.

Meumann cleverly summarizes this when he explains that, with the word "practicing" (paired with a strong will), the secret behind the successes and achievements of all great minds and talents is revealed. Without practicing, even the greatest talent remains meaningless and merely a preexisting potentiality.<sup>(5, 88)</sup>

### **1.1.3 Formedness and forming**

Our thinking spontaneously proceeds to classical images of great world figures and famous personalities from which the form of living of each is shown, by which he stands out as a powerful ruler,



beloved statesman, gifted creator or beautiful mind. The criteria for judging the degree of formedness shown, will differ from each epoch and culture. Earlier the title of priest, master, knight or emperor was used for persons who showed a unique “style” of becoming and being a person, and who had mastered such “cultivated” forms of living with which values and norms were identified. Thus, in the Greek and Roman era, this use of such high cultural values is limited to a small part of the population. Formedness, which also can be viewed as the degree of educatedness and culturedness, always is a matter of situatedness which reflects the state of secured, valid or ideal possessed learning which a person has acquired and, thus, also is a “result” or “achievement”. Each person shows a unique style and individual skillfulness by which he is known as a “personality”. Formedness requires a harmony between a person and his surrounding world by which he will create order in his relationship with his world (lifeworld) so that he can give structure and meaning to it. Refined concepts and insights, in mutual relations, offer a formed person means of thinking, and the possibilities of ordering the matters and their relations, i.e., being planfully involved with reality. This gives the person beacons which make possible an orientation in space and time so that he can arrive at a position in his searching and striving to penetrate the sense and value of the event of existing. By means of abstract thinking and fantasizing, it is possible for a person to broaden his horizon, to enlarge his action radius and to strive beyond and away from himself to a landscape with meaningful and valuable contents.

Bollnow<sup>(25, 10)</sup> says the “encounter” of the child with the learning material is of far-reaching significance for pedagogics, since the interaction between person and surrounding world, the merger of subjective and objective moments, find expression in it. The development of the interiority by the conceptual readiness of the learner indicates that wisdom is attained.

We find the charge that even university students do not come up to expectation in their readiness to accept responsibility. One of the reasons for this certainly must be sought in our teaching: because a person can always give evidence of responsibility if he is given the opportunity to act in a free space and assume responsibility for it.

Can we teachers not be reproached for not granting the learner the opportunity to be himself and be free of prescribed obligations and constraints to proceed to new efforts broadening his horizon and enriching substances? Do we not compel the learners merely to take on values and norms, i.e., without learning to know them in a contemporary and future connection? Is it then so strange if subsequently he is going to falsely judge new forms of living, if his utmost exertion for conquest is grounded in false premises? Then, the aim of educating, along with adulthood, also is acquiring responsibility which always is more important than what any laws can prescribe. Only with the acquisition of freedom is responsibility assumed. However, this remains a purely existential matter which can only be visible in a space of fellow persons.

Activities of one's own choice, then cannot be equated with a merely natural action or reaction (from an external stimulus) but is an activity which claims the whole person. This claim of the person puts us before the concept "**engagement**". "Engagement" requires a conscious entering into and directedness to a matter because of a valuation which is going to determine the gravity of the attitude and subsequent activities. Such an attunement to an object, and the concomitant "discussion" of it must not involve only "partial functions", but the total person. This deeper experiencing, which is made accessible through engagement, can only lead to self-unlocking to the extent that the subject succeeds in disclosing and holding to the essentials (elementals).

Forming, as a human phenomenon, is possible because of unlocking a thing-like and spirit-like reality for a person through his own experiencing and observing, but also especially through what a fellow person represents to him.

Spiritual forming is closely related to the customs and uses, the teaching and educating of a culture, because it is from these that the orientation beacons are observable as values. Becoming adult already has its beginning in the family situation. In the town and city community, the learner must deal with a multitude of influences and possibilities which sometimes shock his own orientation and the resulting security and, again, make suspicious the unlocked ordering and values. If by this it is considered that the

influence of the father in a family, and the traditional occupational group (as form of living) gradually have dwindled, the danger increases that the person growing up no longer is going to be strongly addressed and spurred on by his surrounding world. Today, a child finds himself earlier in an “unknown” world in which he is less connected to a historicity which, to a degree, can deprive him of part of his responsibility to proceed to disclose and evaluate everything once again.

In our contemporary society, the school is increasingly held responsible for the task of forming through educating and teaching. In this connection, Van der Stoep<sup>(61)</sup> talks of forming as the broadening of a person’s radius of contact. In addition to the event of forming being aimed at a general elevating, broadening and deepening knowledge, proficiencies and skills, a becoming person also acquire good forms of associating. Forming cannot always be equated to the number of diplomas or degrees earned. There must be an allowance for the fact that a person no longer can command all “knowable” things or can give equal value to all structures. Independent decisions about a particular area of reality, thus, no longer are the only characteristic of formedness. Along with the conquering of formative contents, there is a search for a change in attitude and activities which, as ways and forms of living, are evidence of a formative quality. Because it is just these good forms of associating and ways of handling, which a person has made a part of himself over many or a few years, and which have been maintained after much of the possessed knowledge is already forgotten, and what has provided not only for better learning and life achievements, but also has contribute to receiving greater fruits from the event of becoming.

Thus, it is the task of a general didactic theory/ in its pronouncements about forming (as a problem field), to maintain a soberness regarding limits, by establishing a correct relationship between the deluge of factual knowledge and a minimum of core knowledge which are necessary as fixed points. Also, the aim of this study lies in this because its aim is to show that, with exemplary teaching, a degree of clarity can be brought to this matter.

A second aim which must be striven for with forming is to awaken a sharpened willingness and readiness which will prompt and push him to accepting greater responsibility, with the corresponding growing activity. In addition to awakening the directedness to want to better and more deeply learn to know the matter, one must, from an awareness of how “poorly” and incompletely his current situation is, acquire a “tireless” and inquisitive learning. A person always remains a being in need.

If one is now going to come to an agreement with the current teaching situation, involuntarily, several thoughts arise. Is forming, as a matter of self-forming of the learner done justice? Do the teaching and educating provide the help which must lead to self-help, make possible independent control, demand one’s own judgment and hierarchy of values and responsible entry into the desired reality, so one can live consciously and “alertly”?

Is the event at school sometimes deadening and negative because there is too much showing and prompting? Does forming in the school no longer deal with breadth and depth? Do we present too early and too quickly worthless and meaningless learning contents? In a classroom, is the individual given the opportunity to participate in the learning event? Are the contents presented chosen for their value in unlocking reality and world, but also for their quality of awakening amazement and wonder in the child so that it is possible to implement the elemental and fundamental learning contents? In his preparation in terms of didactic insights, does the teacher provide for bringing about a meaningful problem from the child’s experiential life, and for original lived experiences which disclose the essence of the matter, but also for the ecstasy of the acquisition (solution)? The realization of this ideal is only possible if a child, because of a true encounter with an already formed fellow person (adult) and because of his self-confidence and security, goes out to reality and interprets it, builds his own vocabulary, which is going to give him a maximum of willing readiness, mobility and freedom to constitute his own lifeworld. Many times, we encounter so-called “unformed” persons who, indeed, on further acquaintance, give proof of deeper roots into the essentials of all that is, and which only is made possible by their original experiences because they live closer to reality. Such a near to reality experience differs greatly

from book knowledge. This raises the following question: What is the place and value of knowing and knowledge in the event of becoming?

#### 1.1.4 Knowing and knowledge as moments in the event of forming

Because our aim of teaching and educating always is future directed, it must be clear that, its normative nature will only speak if a person learns to know how to make choices and judgments. To judge means to do so after a conscious analysis of a total situation or complex problem, to arrive a positive or negative position. This gives the judgment an assertive, persevering character. This is an important pronouncement if one considers that a person easily becomes confused by the quantity of knowledge on hand today in each area. A person who must learn what choices to make also must concentrate on a minimum content. He must learn to reduce multiplicity to essence. Only then will the quality of his choices also include insight into and an awareness of his own limits. Also, a child cannot carry with him everything he has learned in school. A great deal is forgotten because, in doing so, his mind is thrown open for new demands. Therefore, Bresinka<sup>(7, 34)</sup> also asserts that forming is that which survives as soon as school knowledge is forgotten. Also, Bijl<sup>(3, 53)</sup> makes a clear distinction between dynamic acts of thinking (knowing) and static acts of thinking (knowledge). By its nature, consciousness always is conscious of “something” and knowing also is knowing “something”. For forming and the acquisition of knowledge (knowing), the “what” (formative content), thus, always is presupposed. But it also has become clear that, irrespective of this knowing what his achievement is going to be, depends equally on the person’s **attitude**. Therefore, learning under the impetus of interest more easily overcomes resistances and, as more awareness is acquired, this supports the formative event. By inductive, deductive or analogical schemes, thinking can be helped to unlock new structures from the knowledge at hand (explicit knowing) which, as refined concepts from the mutual relationships, become abstracted to “word knowing”. A person’s thinking operates mainly with so-called “word knowledge” (concepts), which always are a knowing of a knowing.

From this, it must be clear how constitutive knowing (experiencing) is for human becoming. Therefore, the second chapter is devoted to experiencing and some categories for learning. To acquire real formative value for a person, his knowledge must be ordered and mastered as categories of areas of reality. Therefore, it is necessary that, at each point of time there is an attempt to disclose the mutual relationships among the various areas which make more comprehensive structures possible. Along with his greater confidence in his knowledge of reality, the child will himself venture into greater, categorical decisions. Then, his becoming a person simultaneously shows a qualitative improvement in his dialogue with his surrounding world.

By forming, a person is “transformed” and changed, and he arrives at new insights about himself and his world. He loses his original naiveté and becomes aware of the unstable existence of some of his knowledge structures, as well as unconquerable limits of knowledge. Also, Hillebrand<sup>(27)</sup> stresses this aspect of the formative contents’ value as he indicates that they contribute to a person calling up and sharpening his intentions regarding the new problem. Thus, it appears as if we cannot detach forming from knowledge of (knowing) the contents because:

- (i) Knowledge allows a person to distinguish between what he does and doesn’t know. Such knowledge can only be realized in the contents.
- (ii) Only when the new contents, as possessed learning (knowledge), are meaningfully integrated with the structures already on hand, do the formative activities acquire formative meaning, and the intention to give meaning is awakened.
- (iii) Any meaningful conclusions and valid judgments can only be made based on knowledge about the particular matter (contents).

Nohl<sup>(30, 293)</sup> summarizes this nicely when he says: Forming offers a person a greater variety of skillfulness because, as one learns to know his surrounding world and acquires from, a long path of experiencing and living a more comprehensive and ordered “view” (conception), he will learn to command the categories which will

lead him to a second, higher nature above his natural dispositions. The appropriation of such categories makes them categories of living which, as ordered knowing, will work formatively and be transferable in new situations. The essence of the matter is not always immediately visible to the learning child by the presentation (re-presentation) of the adult. The teacher must try with his teaching to find linkages with the child's world to ensure a harmony and agreement with what the child has experienced. Second-hand knowledge and knowing which merely is derived from communications (aids) of the adult, necessarily must be carried out by the learning person along other detours to convictions and learning results which have formative value. It is understandable that, considering that true formative knowing goes with the inner understanding of a matter, that in mere communicating, i.e., outside of one's own integration and appropriation, it is realized with difficulty. Contents cannot remain undigested but must be completely assimilated into living and functional knowledge. Such "experienced" knowing generally cannot be transferred, but must be disclosed independently. Also, this does not have to do with a proficiency in using algorithms or applying fixed rules; indeed, it has to do with the possession of a true understanding such as can be generalized from fathoming a good example.

At this stage, one conclusion is drawn with relative certainty. The image of formedness which a person eventually shows is closely connected with the knowing or knowledge at his disposal. For someone such as Max Scheler, knowledge is a relationship of being which involves the participation of a being in the "being-such" [Sosein] of another being and by which the "being-such" of all kind undergo change.<sup>(5, 78)</sup> He calls this "Bildungswissen" or formative knowledge. Formative knowledge implies that the knowledge is part of the other (knower) without the object changing instead of the other. Indeed, knowledge is not something substantial which can be taken away. Therefore, it is useless for teaching when an adult tries to directly transfer his knowledge to a learning person. That from in which the knowledge is sought cannot be already known.

With the following form of knowledge, Scheler distinguishes knowledge of redemption (Heilswissen), the importance of which must be sought in the answer offered in the question of what

salvation is offered to one in acquiring this content, especially on the level of this Divine and timeless event. Bonsch<sup>(5,79)</sup> says, in his commentary on this, that knowledge of redemption can only be knowledge if acted from above Dasein, if it is knowledge and values of the absolute, i.e., metaphysical knowledge.

From the awareness of the undeniable finiteness of all human actions, and the temporal-spatial limitedness of human becoming (a directedness to a life task) the question of redemption is elevated over all substantial acquisitions. On this trans-rational level, one is always involved in a great confusion and uncertainty because here human help has become secondary.

With achievement-knowledge (Herrschaftswissen or Leistungswissen) for Scheler, this is about the acquisition and becoming available of “knowing” from an active association and accomplishment with a particular area of reality. By personally appropriating a matter, a dynamic knowledge structure is acquired which can be serviceable and useful for future applications. The emphasis also falls then on the usability and use-values of the matter by which mastery of the knowledge is going to heighten his achievement and skillfulness. The teaching, therefore, remains more directed to showing and imitating, prompting and exercising with an eye to the practical mastery and improvement of achievement. This then also has the danger of specializing too soon, and too one-sidedly, vocationally directed forming, with the result that it especially seems attractive for a researcher, technician and a handworker.

The perspective which a didactician must never lose sight of is offered by Guyer<sup>(6)</sup> when he indicates that personal giftedness usually is observable as a special “affinity” for a particular matter. However, formability can never be equated with intellectual giftedness, although the latter can be planned for. Usually, good giftedness is seen as skillfulness in understanding, insight and as asking cogent questions. Therefore, individual differences in the event of forming are easy to see: a learning person is required to have a part in the normative ways of living and forms of living of

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<sup>(6)</sup> Guyer, W.: *Wie wir lernen*, 1960.



adults. However, a child's achievements always remain dependent on contents which address each child differently and make his becoming unpredictable.

Although limited testing of aspects of human giftedness is possible, new potentialities always can be unlocked with the right teaching and educating. Through designing a didactic situation with the right spiritual climate, a possibility exists that a learning person becomes motivated and "throws himself in" and allows himself to acquire the contents "for me". A passive participation in the teaching event is not enough to allow for the slumbering talents to unfold or to make the spirit more enlivened for productive appropriative and creative learning. A mere intellectual approach to the event of forming, and a methodological manipulation are not enough. The striving must remain directed to recreating and changing not only what is cognitive but what claims the whole person.

T. Litt<sup>(30, 295)</sup> provides a nice view of this when he says that formedness means that one has the good fortune in the totality of his existence to have acquired an ordering in the multiplicity and all-sidedness of his talents and achievement potentials by which each of its aspects are correctly related to each other such that any domination of one over another is prevented. Above all, forming requires the acquisition of a value-judgment so that one can recognize what is important, can distinguish between good and bad, can make a hierarchy of values one's own and can acquire an ordering from the confusing multiplicity of isolated knowledge.

From the above, it has become clear that our forming aim, as ultimately self-forming, remains directed to the acquisition of an independent (autonomous) inner life in which moral attitudes are just as important as knowledge. When knowledge (as experience) from the fullness of world and reality is made one's own, this helps one establish relationships. Of great importance here is that interventions with other persons always offer far-reaching significance for forming, as the mere knowledge of a matter.

The event of forming must strive to maintain balance between the pathic and gnostic, the breadth and depth of the human spirit. If

one can still look at a tree without computing the number of cubic feet of wood, or at a flower without trying to determine its market value, we know that a general formedness remains unscathed.

When a didactician now will make pronouncements about the “what”, “why” and “how” of the event of forming, it is necessary that there is a push through to practice. With respect to the “what” and the “why”, decisive answers must be given about formative content and formative sense. In the last chapter of this study, an attempt is made, based on general and specific decisions, to give an answer to a way of forming (how).

## 1.2 DIDACTIC PRONOUNCEMENTS ABOUT THE “WHAT” OF THE FORMATIVE EVENT

### 1.2.1 Formative content as a didactic category

The “content”, as answer to the didactic question of the “what”, must be seen as the moment which carries the didactic. Klafki<sup>(31, 26)</sup> indicates that, in designing a didactic situation, consideration must be given to formative content and formative sense before a methodical way can be decided.

If the emphasis in our teaching falls on the acquisition of norms and values, the learning material contains only indirect meaning by which the unfolding and broadening of inner power is made possible. **Thus, learning material can never be a [mere] part of our teaching, but is essential for realizing our educative and teaching aims.** Hence, then we also find that all the newer teaching principles and forms of ordering learning material, such as totality teaching, differentiation and looser class context, all basically remain dependent on what content is chosen. In this, there is a clearly visible cutting away from the earlier directedness from methodology (how) to the didactic (what and why).

One mainly interprets reality from structures which he has experienced as true and valid. From the ordered and assimilated content, one can arrive at refined concepts which make possible his thinking, attitudes and creating. What a person accepts as true, from disclosing something for himself (self-discovery), must be

disclosed further by teaching, and stripped of all falsehoods, before the essentials of the matter acquire meaning as a category of reality. It is a task for the didactic to work through and assimilate. from the pre-scientific content, to help bring about the acquisition of categories of reality.

The mastery of categories offers a person fixed points which, as high points, provide him with perspectives for orienting. The content offers, not only direction and validity to didactic and formative work because it is true, it also offers a power (dynamic) which subsequently inspires breakthroughs (e.g., disclosures, solutions). Content also ensures that, in experiencing and observing, a balance is maintained because an objective attitude is formed which corrects any prejudicial subjective attunement. **The formative value of the content is found in this contribution to the harmony between objective and subjective moments of the formative event.**

### 1.2.2 The formative value of content

Willmann<sup>(30, 180)</sup> brought the concept of formative content to the center of the didactic problem field for the first time. To clearly describe the formative value of content, he uses the concept “Bildungsgehalt” (formative quality). If it is accepted that the word “value” means to “weigh” over, understandably, the “weighing” can refer to a quantitative result. However, a pedagogue seeks the formative value of a topic and, therefore, the emphasis falls on the quality (Gehalt). It is the quality (Gehalt) of the matter which determines the sharpness of the appeal, heightens the appreciation a person has for the matter and makes him willing to offer himself as open to acquire it. The more valuable a thing is deemed, the greater the sacrifice one is ready to make for it. However, the values are only realized in mastering the matter itself. A contrary object is going to question a person in his innermost being and demand that he answers. The more intense an object addresses a person, the greater his willingness to sacrifice will be.

However, a distinction also must be made between the “total gestalt” of a matter and its formative quality. We cannot predict if and “when” an object can be viewed as formative content. Certainty about its value can only fruitfully be seen in the becoming of one

who is formed, and only when it has unlocked a reality or change of activity and attitude have been brought about by the didactic that there can be mention of formative quality. According to Klafki,<sup>(31,56)</sup> the greatest part of the event of forming progresses internally, and any external result which is observable is only an “after-image” of the previous inner unfolding. The appropriation and assimilation of the **experienced content**, however, progresses differently. Some content addresses a person in his inner attitude and will, depending on his life of knowing, also influence his emotional life. Other content remains as impressions and sensations limited to the periphery.

Bollnow<sup>(22, 21)</sup> makes an important contribution to our insight in this regard when he indicates that the “encounter” between a learning person and the content constitutes a primary aim for the didactic design. Only when a person is affected in his innermost being, will he “change”, i.e., there will be forming. Then, the formative value can be seen in the effect of the encounter as a change. Although lived experiencing and encountering must be recognized as fundamental preconditions for the assimilation of knowledge and insights, the design also must provide an opportunity to **use** this knowledge. With this, a learner can learn that each formative content shows an objective quality, even before it has been isolated and learned by the subject. The most important conclusion one can make about this matter is that the totality of being is not accessible to a person, even though human becoming, means the recognition of the demanding character of reality.

When a learning child masters and assimilates certain content, this will contribute directly to him showing new attitudes and activities in the future without the object itself changing. Forming (as changing) makes the **subject [person]** more discernible to his surrounding world (Umwelt) and, therefore, more visible to himself. With this, forming also is interpreted as a matter of self-knowledge. The “object” or area of the knowledge, however, continues to exist independently. Despite this, the relationship between subject and object does not refer to a static field of tension but to a dynamic conversation. That each person will get bogged down in a space of confronting objects and forms of appearance is unavoidable. A person always is attuned to reality and world. All incitements,

motivations, inclinations and pushes to learn and acquire knowledge which can be meaningful to a person must be directed to something (content). A person's wondering, amazement, eventual interest, and greater mindfulness are awakened by confronting formative content. To recognize the demanding character of an object, a subject must expect an answer by assuming an opposing position.

The sharpness with which a matter (as a facet of experiencing) addresses a subject is co-determined by its formative value. The appropriation of the formative value by a pupil, then, also is a matter of experiencing it. Each person acquires experience under the force of the appeal expressed by a matter, but also because of the intentionality of a learner in his search for truth and sense. Turley lived experiencing, and independently beholding a matter are of essential importance for a child to arrive at a full notion of its formative value, otherwise the acquisition of genuine learning results<sup>(43, 15)</sup> is not yet possible. From such firsthand experience, the essence of a matter is unlocked for a person and the object acquires its otherness, which is so important for forming concepts in the further progression of a learning event. If the "essence" of a matter, based on an example or exemplar, can be so broken loose and isolated, this makes it easier for a child to delimit and remember it as an abstract concept. From an exemplar, it is possible to demonstrate the invariability of an essence of a matter across other examples. The unity in meaning shown by the mutually related separate examples, makes a generalizing and refining concept formation possible. At the same time, a larger categorical structure is constituted by integration with already existing knowledge.

Here, a didactician must always distinguish between formative values of concepts which are abstracted from direct, concrete experiencing, and thought acquisitions or thought contents which arise purely rationally. Indeed, Pestalozzi<sup>(5, 68)</sup> has already shown the formative value of personal disclosure in terms of valuable work tasks. Self-activity and self-disclosure (concrete as well as abstract), as ways of involvement with formative content, have the greatest formative value, retention, and flexibility. In a teaching event, there must be a striving to make experiences which are close to reality and to the world [i.e., realistic/relevant] part of a classroom

practice. Content (knowledge) rather than teaching form will make a positive contribution to this. By choosing themes which include orienting value for a child, a teacher can present problems and awaken “questions of access” which can be used as fruitful points of motivating and connecting.

For successful human becoming, it is necessary that learning contents become transformed to life contents, and categories of awareness (knowledge) to categories of life. The choice of appropriate formative content gives sense and meaning, validity and value to the event we describe as “didactic”.

### 1.2.3 The choice of formative content

At all times, the didactician’s choice of formative content must take consider the aims which are pursued. Life contents and lifestyle are always coordinate matters of existence. Mursel<sup>(43, 4)</sup> explains this: “Subject matter results are undoubtedly only a means to an end”. The content, as a “formalized” slice of culture, must embrace a sphere of reality by which one can move from a pre-scientific to a scientific fathoming of it.

Everything not fundamental to teaching (but is maintained only because of tradition) must be excluded. This also holds for factual knowledge which is not conducive to the unlocking of reality, and no longer has a connection with the present day demands of reality. Further, this holds for everything which does not appear as a topic in the questioning horizon of the learning child, and for which there cannot be meaningful answers sought for authentic problems.

For Mursell and for Roth, the choice of contents depends on their local lore value. Roth<sup>(48, 295-296)</sup> expects that the contents chosen embrace the “cultural heritage in its original nearness ... in its original situation out of which it has become an object, task, cultural heritage”.

By offering the matter to a child to allow the topic to be **rediscovered** in the **original situation**, the work becomes creative, insights come out of confusion, solutions are exercised again, and phenomena become primordial phenomena.<sup>(48, 123)</sup> In choosing contents, there

must be a search for topics which show a real demanding character in the child's lifeworld and which, out of the answer to its question, a new question is allowed to arise. By taking the theme historically back to when it was originally disclosed, a fruitful teaching situation is actualized which awakens greater interest. The phenomenon once again becomes an authentic problem, and a desire which makes independent creating possible. The experiential knowledge acquired from such a totally personal and primary lived experiencing gives a liveliness and suppleness to the child's future activities.

Most areas of reality contain possibilities for such a going back to independent structures and making such a favorable contribution to experiencing which is close to reality. In practice, it is experienced that some subjects lend themselves less well to such a visual representing and rediscovering. The use of teaching aids here can contribute to illustrate the abstract idea or phenomenon. In addition, in selecting contents, an attempt is made to radically abridge the amount of learning material to be acquired. Limiting learning material cannot be viewed as a contemplated elimination of even important parts. In the compilation of contents, there must be a search for categories which again make the historical givenness a formative reality and contribute to building up a structure which contributes to becoming an independent person. The formative contents also can reflect cultural-historical categories which are accepted by most educated adults in a culture as cultural heritage. However, in our teaching and educating, the contents always remain more than mere **means** for filling the gap between becoming (child-being) and formedness (adulthood). Therefore, the choice of contents which bring about a one-sided image of reality, (because there is too great a discrepancy between the image from the past and contemporary relations is wrongly reflected), holds the danger of forming repeaters of an idealistic past.

Mursell<sup>(43, 35)</sup> asserts, "The cultural heritage is not ignored, but instead of being transmitted for its own sake, it is brought to bear on current living. The new school does not confine itself to intellectual or academic material but draws upon a whole range of human experience". On the other hand, decisions about contents which overlook becoming a person as a total event, very easily fall

into a child-directed didactics, which primarily tries to show what contents must be presented at each stage of becoming.<sup>(21, 8)</sup> With the wide-reaching changes in the human world, we necessarily receive a call to regenerate formative contents. In the didactic, however, it is necessary that normative aims, as put forward in terms of contents, first must be established before insights from the intervention with a child, and a matter can be considered for methodological purposes.

Where the adult is continually involved in giving his own interpretation to and representation of an aspect of his own lifeworld, the contents also always reflect what he presents as the modes of life (values and meanings) of his culture and world. As a subjective interpretation of his own lifeworld, the advantage is that it reflects the activity structures and life attitude of the adult as near to life experiencing. Understandably, this lifeworld shows jointly the structure of the contents of culture and of nature. When the teaching one-sidedly sees the cultural contents as the aim of pedagogical and didactical work, there cannot be true formative teaching. The total reality, which includes the cultural and the natural must form the field for the choice of formative contents. Therefore, it is necessary to choose insights and contents from present reality (which are not always recognized as cultural goods) which will have formative value. For example, one thinks of contemporary music and art which, although it has little meaningful impact on the elders, still exercises a great influence in the development of youth. To unlock and implement didactically-functionally what is enduring, valid and meaningful for a child, the teaching must again try to bring about a harmony between reality (world) and learning contents.

The choice of formative contents which are in harmony with teaching aims can contribute to a balanced relationship and merging of subjective and objective moments by which the life contents (life values or norms) become observable. From such a didactic undertaking, a methodological way also must be crystallized with a particular result. The ways and forms of learning become ways and forms of living. With this, we are faced with the problem of earlier views on forming and formative contents which require a closer consideration.



The essence of the formative event can only be discernible if it is placed against the background of earlier terminologies and directions of thought. On the one hand, we find the theory of material forming (didactic objectivism) by which there is an attempt to reduce the essence of the formative event to objective contents. The task of the adult is to convey cultural goods to the child which can lead to a conscious/unconscious absolutizing of contents, and with the danger of “scientizing” the school. On the other hand, we find the theory of formal forming (didactic subjectivism) which states, as a common precondition, that the adult is going to direct his interventions principally to the child and his unfolding. Thus, these old views can be divided into two polar-opposite aspects, i.e., formal and material forming.

#### **(a) Formal forming**

This direction of thinking arose at the end of the 18<sup>th</sup> century as a counteraction to the excessive Rationalism, which tried to substitute all didactic objectivism with a subjectivism. Here, the child is at the center of formative activities. The shifting emphasis, in its attempt to make the child the point of departure for all teaching, produced all sorts of new concepts and school systems such as “child tailored” educating, and a number of forms of work schools, all directed to the “free development of the human spirit”. Formal forming must, thus, be the work of schooling the child’s spirit.

The teacher is a servant to this, and didactic ground-forms and principles are subordinated to psychological insights. Content which creates spiritual powers for a person are chosen as learning content, and it is believed that everyone who has a command of his subject can teach it. The theory of formal forming developed in two directions, i.e., (i) as a theory of functional (power) forming and (ii) as a theory of methodological forming.

#### **(i) Functional or power forming**

Viewed from the nature of the content, essentially this aspect of thinking about forming has to do with building up particular powers

(abilities) in the learning person which keep pace with his becoming a person and are transferable and useable in new situations.

The theory of functional forming is founded on the philosophical-anthropological assumption that a person is a unity of powers (thinking, judging, valuing, willing, fantasizing) and abilities. Through a process of forming, the child's latent potentialities can develop into real powers in terms of content (classical languages and mathematics). The inherent formative value of this content offers a person the possibility (power) to exercise his potentialities and abilities. The appropriation of such content provides the means for the formative event. The "power" which is unique to the event comes from the content itself. Through exercising, one acquires spiritual schooling (maturing) which allows one to show a particular formedness. One thinks here especially of the logical and exact character of classical languages, mathematics, and natural science learning content which, according to the theory of formal forming, by practicing, awakens one's powers which will be transferable to other areas. Bonsch<sup>(5, 34)</sup> contends that even certain prominent contemporary teaching trends in the creative activities of music, musical expression, drawing, acting, translating and composing strive for such a formal forming.

This theory gave rise to absolutizing the question of what content (structure) has scientific significance by didacticians forcing it into the foreground without considering other criteria of forming. According to this view, the choice of formative content is limited to areas of knowledge and is delivered to the child with an eye to its functional, formative value.

## **(ii) The theory of methodical forming**

Because in the theory of functional forming all activities are directed to commanding and exercising content with so-called formative value, this view results in a one-sided methodical means and way of presentation. Thus, for many years, we found ourselves, e.g., offering a strongly logical presentation of geometrical content following the deductive approach as a methodological principle.

Also, even today, presenting unfamiliar languages is still based on a defective didactic design, as a monotonous inculcating of and practicing a multitude of grammatical rules.

According to the theory of methodical forming, the child, by practicing such a multitude of methods (algorithms), later masters them so well that they become part of him, i.e., they become a form of living for him.

Contemporary didactic insights and developments regarding forms of ordering learning materials and methodology show, however, that any emphasis on strict logical ordering and corresponding methods lead to a one-sided forming. For any didactic design, much more arises than merely formative content, and their one-sided value for schooling the human spirit in the formative event.

### **(b) Material forming**

This especially was influenced by Herbart's and his followers' line of thinking in revolt against emphasizing the formative value of certain subjects. The apparently good results obtained with the use of his formal steps of learning in planned learning situations provided the further stimulation for a spiritually enriching way of teaching.

The theory of material forming has as its field of vision, the objective side of the formative event, with the presentation and assimilation of a great deal of factual knowledge as the primary aim.

Forming is the "process" by which knowledge contents, in their objective "being-such", enter the human spirit <sup>(31, 28)</sup>. This theory found entry especially in the middle school, and the real formative aim disappeared in a multiplicity of knowledge.

By a contemporary look at this matter, one can easily embrace the clear pronouncements of both Weniger and Flitner regarding any pitting of subjective and objective moments against each other as separate aims of becoming. Forming involves the general and harmonious unfolding of the total person for which the greatest possible disturbance is needed by the formative contents. One's

answer to the appeal of the content involves not merely an all-knowing, viewed as spiritual enrichment, but also a test of authentic spirituality. <sup>(22, 17)</sup>

Not one of the previous poles for a theoretical course of forming, i.e., objectivism (material forming) or subjectivism (formal forming) have enough substance to lay claim to the essence of the phenomenon of forming, although each allows a moment of truth to be visible. Nohl <sup>(30, 293)</sup> made the first breakthrough here by showing that it is only didactically possible to build up a “second nature” of a person, above the level of his natural capacities, as a formed, planned and ordered lifeworld supported by categories.

### **(c) Categorical forming**

We find the first systematic introduction of this concept in Derbolav<sup>(7)</sup> indicating, in agreement with Nohl, that the idea of categorical forming in didactic theory, in essence, eliminates the prevailing dualism between objectivism and subjectivism in the views of forming by constructing a higher, more comprehensive unity in didactic thought. He asserts that the formative event must always be viewed in its totality; this includes more than the sum of its parts. The contents, in terms of which one discovers the deeper meaning and life values, usually are complex structures with endless mutual relations, which carry the culture, and which, for the inexperienced and uninformed, can only be penetrated categorically (step by step), and made transparent so they can be shown to a person. Formal and material forming can only maintain a right to still exist in thinking if they are interpreted as a particular exit to a better perspective on the formative event. Categorical forming can only be understood from an interpretation of forming which, from the very beginning, distances itself from all one-sided theories and, from such a unity, begins to bring any formative activities, e.g., the choice and evaluation of formative content, to self-reliant and valid expressions. Thus, it is well understood that formative content no longer can be viewed merely as a formative medium for acquiring formative power (functional forming). There must be a beginning with everydayness, i.e., with what is given from the beginning, to

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<sup>(7)</sup> Derbolav, J.: Versuch einer wissenschaftstheoretischen Grundlegung der Didaktik. (Weinheim, 1960, p. 17).

understand the strange. Any abstract construction acquires meaning for the child who deals with it, only in terms of a visible model or elemental exemplar.

This view offers a fruitful course for the exemplary as a form of teaching because the heightened tension and direct interest of the learning person, his questioning horizon is expanded further, and because his acquisition in this way acquires life significance for him by which he manifests greater mobility in the dynamic of how he lives.

Thus, a theory of forming searches for pure elemental and fundamental exemplars, which make the strictly objective structure of a matter more easily accessible for the learning person. Independent activities and actual doings in conjunction with the spiritual assimilation of the mastered (contents) contribute to meaningful self-discoveries. At the same time, this restricts an undirected course of the child's possibilities, because continual critique and non-acceptance by the educator also restrain the undirected activities of the learner's initiative. Therefore, it continually happens that the child in a learning situation arrives at decisions and ventures with conviction in the freer sphere of fantasy in which he can escape from these external restrictions. In this case, consciousness is directed to solving personal problems, overcoming defects by venturing with insertions and additions. The most important matter is that, in studying the exemplar, the child undertakes primary and following studies. With the exemplary form of presentation, there is a field of play created for analogous learning activities, which have unique possibilities, because the presenter is building up the primary as well as secondary level of the pupil's experiencing. That this acquisition of experience (as a category of learning) also will include mistakes and failings is good to understand. But then, the teacher always is **there** to give **individual** guidance for a reorientation and modification. Clearly, the exemplary is not merely practicing or formatting habits. Therefore, it is well to understand that the concept "categorical forming", in its connection with the idea of "exemplary", gives a new depth to the didactic course, as far as the **content** aspect of teaching is concerned. One possibly can formulate this as follows: deepening, because contents acquire new meanings for the child in

a learning situation. Finally, the contents he child masters are an extremely important matter because they “open” his consciousness (being-conscious) for the **life values** connected with them. To be able to introduce the essence of this, it is desirable to discuss a fundamental idea of categorical forming, i.e., “double unlocking”.

(i) **The field of meaning of the concept “double unlocking”**

Klafki<sup>(31,44)</sup> who, for the first time, worked out the idea of double unlocking didactic-pedagogically, describes it as a matter of establishing being-relationships in the formative event. “Categorical forming” (as an event) implies:

- (a) an unlocking of the (objective) reality or world for a child by the intervention of someone (educator) by which the thing-like and spiritual realities “open up” for such a child, but
- (b) at the same time, the child opens himself for this reality, i.e., he places himself open for the possibilities of the world which surround him as a person.

The double unlocking includes a subjective as well as an objective moment which implies that the surrounding world **addresses** the child as a meaningful coherence, and that the child must **answer** this being addressed to make himself accessible to the contents of reality. In this double unlocking, objective reality is **opened** for the child, and he proceeds to **disclose** this reality by directing himself to and exploring it. The unfolding of the surrounding world, therefore, corresponds to an unfolding of himself as a participant or a dweller in the world. The double unlocking is a matter of establishing relationships because matters such as experiencing, lived experiencing, encountering, ordering, etc. are relevant. In the double unlocking, reality is made visible for a child in its totality; therefore, he assimilates this as part of himself. In this last idea, one finds the founding of forming as an eventual self-forming.

In addition, that the child, thanks to his participation (insights, experiences, etc.) learns to know his world and gives meaning to it, he discloses his own potentialities and limitations. This self-discovery by a child is possible because of the reciprocal

interventions between him and his fellow persons. He is always eager to compare his potentialities and achievements with other persons in the same space.

With the concept of categorical forming, as it is manifested in the event of double unlocking, the pedagogical category of solidarity is of particular significance. The event takes place mainly among and between persons and, especially in the moments of encounter with the other in the same space. In this connection, Bollnow<sup>(22, 20)</sup> indicates that, in an encounter, a person finds himself (he, thus, is placed under an imperative) in a demanding situation which **addresses** him internally and **allows him to become different**. The being together with the other creates the fruitful climate for becoming “different”, i.e., for forming. This is an extremely important didactical-pedagogical matter because we know that the “I” of the child is incomplete without the “You” of the educator (teacher).

One guided by a theory of teaching which neglects to hold in view this essential connection with fellow persons, never can learn to know a person in that situation. The partners in each event of becoming each is and remains a person, and forming in a categorical respect is only done justice when there is a true encounter.

#### 1.2.4 Categorical forming and the structure of formative content

For the provider as well as the learning person, knowledge of the structure of the formative content is extremely important. The simplicity or complexity of the content influences the form of ordering it, its level and ultimately the methodology which is going to be followed. And just because the most valuable concepts can be made understandable in terms of complex structures, a formative event usually progresses categorically. The connection between categorical forming and the structure of the formative content is that each structure manifests itself as a stratified unity which can give rise to an analysis-synthesis treatment or disclosure (emphasis on the conceptual and unlocking of the essential), but also as referring to an ethical whole which cannot be **grasped** in precise

terms but accepted on a higher level (outside of or above a human level).

### **a) Conceptual clarification**

The didactic concept “structure”, in daily usage, is captured by words such as form, ordering, building up, constructing, unifying, relating and putting together. However, all point to a synthesis of available, although detached elements. With categorical forming, the aim is to allow an overview of a whole structure to emerge through the insight acquired into the mutual relations among several of its known factors or facets. The most conspicuous of such a structure is the construction of a subject science.

Hence, we find that modern philosophy tries to master reality and the world as a rational structure. Sociology attempts to do research on the interrelationships among social systems, while science strives to acquire general basic structures in formulas which facilitate the solution of difficult numerical problems. Even in grammar and poetry, there are fixed word forms and lyrical structures which represent aspects of reality. For us, it is especially important to know about the “structure” concept as it is interpreted in psychology. Psychology gives the word a central place because it is directly connected to interpreting views about the stratified nature of the spiritual-somatic functions of persons. According to psychology, this has to do with the interaction between external impressions and sensations, on the one hand, and inner needs and a union of pathic and gnostic moments, on the other hand, by which a person arrives at constructing a unique structure which allows his lifeworld to show a greater or lesser degree of formedness.

According to specific insights of Gestalt psychology, a child lived experiences his world primarily globally. The results he takes away from perceiving and imagining a matter or event therefore possess a totality structure. Consequently, it should hold, as a task for didactics, to follow-up such observing, lived experiencing and encountering by acts of thinking (restructuring and active structuring) to make one aware of the separate moments of the whole image, but also to make possible new orderings and categorical disclosures (unlocking) on a purely abstract or



representational level. Certainly, it cannot be denied that here there is a degree of validity. However, the opposite is just as true. It is possible for a child (person) to disclose the essentials of a general structure in terms of simple, elemental, or foundational **exemplars**. We know that such an inductive methodological principle already has general use in the natural sciences. Considering all the above, it seems as if a generally acceptable didactic engagement possibly is the way to take from the “particular to the general and back to the particular”. In unlocking reality for a child (didactically presenting), there always are two basic possibilities to serve as one’s point of departure when such a matter is confronted, i.e.:

- (i) to maintain the whole of the matter, and
- (ii) to characterize the particularities and variations of views of a matter as genuine (separate) results.

In connection with these basic starting possibilities, a didactician also must keep the following in view: Some complex structures (contents) are very knowable after their precise **construction**, while others show characteristics which make it more difficult to know. It is this “differentness” in structural content which makes learning content worth questioning by a learner, and by which he is enabled to “walk hand-in-hand” to facilitate future recognition. Thus, for example, Roth<sup>(48, 71)</sup> emphasizes choosing and offering content whose structure and essence are such that it awakens a questioning attitude, and a corresponding interest.

**Sometimes** formative content shows a structure which can be made understandable as a progressive series of a number of distinguishable segments (as in the case of a linear program). The didactic consequence which necessarily follows is that the content continually has structural **possibilities** which can only be made use of or utilized in relation to the insight which a didactician (teacher) reveals in such structures. Even so, here the method can provide genuine results. This clearly has to do with a didactic reconnoitering by a presenter (teacher) who must be able to “read” the structural possibilities of the core content with an eye to unlocking reality for a child which also will serve as a summons to a child to make himself stand open to this reality. Without this contemplation, the learning content has little value for the

categorical forming of a pupil, and then one must suffice with the ideas of so-called material and formal forming.

In summary, as far as a practice is concerned, formative content cannot always be subdivided into simple to understand aim structures. There are complex and sometimes unsynoptic structures which can only be unlocked in terms of an exemplar (which makes the fundamentals of a matter accessible or disclosed), and meaning can be acquired in a subsequent event of abstracting. Perhaps one can elucidate on the didactic importance of the concept “structure” by becoming familiar with Kopp’s<sup>(34, 81)</sup> distinction and view about an inner affinity concerning the structure of formative content so that one ultimately can show the implications of a methodological decision.

#### (i) A logical relation

The structure of the content, in the first place, is characterized by the existence of a simple, logical relationship or coherence. This logical coherence of the various parts makes possible the construction of chains of thought which give rise to logical thinking with abstract concepts that lead to greater insight, i.e., greater coherence. The didactic task is, **bit-by-bit**, to categorically unlock complex structures in a **progressive** form of ordering. Each part-structure is a fixed point on the way to forming, since fixed beacons help enable a learner to make better choices.

#### (ii) A lived experiencing of totality

Understandably, the lived experience of an object as a totality gives the unlocking of reality a very subjective character. To give form to this, it is necessary to redisclose a matter in its original situation or, if a cultural good, to ferret it out in its near to life relations and be lived experienced it as a **unity**. Also, it especially is in subjects such as art, music, poetry, Bible study and history that the structure of formative contents are unlocked through emotion-laden acquisitions and creations.

#### (iii) A purposeful disclosure of coherent relations

This has to do with the purposeful implementation of the separate steps of a “process” to realize a particular aim without unnecessary detours or wasting energy and time. (As a third form of the inner ordering of formative content, this arises especially in subjects such as domestic science and business).

Thus, seen didactically, the formative quality of content shows a close affinity with the structure of the content. To try to complete the circle of the explanation so far, now it must be shown what connection there is between the content’s structure, i.e., the subject’s unique nature, and the methodology which ought to be followed in presenting it.

#### **b) The methodological significance of the structure of the formative content**

Along with each question which might crop up about the “what” which is unlocked by the event of categorical forming, we have the other question about “how” the unlocking occurs. With the latter, one broaches the fundamental relation between the didactic and methodology. Here, the first problem about which the didactic must give a decisive answer is found in the primary relationship between didactics and methodology. Here it is important to postulate as a fundamental didactic pronouncement that the choice of content is closely related to the didactic aims stated beforehand. The “what” question, therefore, is primary with respect to the “how” in any didactic structure, with the consequence that pronouncements of methodology always and necessarily are after general didactic pronouncements. Pure insight into and interpretation of general methodology without general didactic insights always are matters of chance. But: With the didactics of a **specific subject**, the structure changes slightly without this principle being overthrown. The origin and right to exist of most methods can only be understood fully from the unique nature and structure of certain contents. Thus, the mastery of such methods also cannot merely be “transferred”, but are acquired along with the contents. This acquisition immediately places us within the problematic of the **formative sense** of the event. Each subject area (formative content) already carries within itself an inherent “particularity” or uniqueness which, along with considering the specific didactic

preparation and the learning person's stage of becoming, discloses the basic insights for a possible methodological way. However, one finds that certain methodological principles often are made absolute, based this pronouncement, such as, e.g., the activity principles in the work school of Kerschensteiner, the experimental methods of Dewey and the elucidation methods of Soviet pedagogues. However, one cannot make (a general methodology) absolute without it becoming so one-sided and/or formal that, practically, it is unusable.

For the acquisition of spiritual independence, it is required that the learning SELF must disclose **ways** of mastering the contents. But: Realizing being human does not always occur straightforwardly or without interference. New realities mostly are penetrable for a person in his being on-the-way by overcoming difficulties and hindrances. Thus, the question is: What is the sense or significance of these ways which must lead to mastering contents? Dreschler<sup>(15, 16)</sup> reduces his answer to this question to one pronouncement: The ways are methods in terms of which the proposed aim can be reached and, in his search for methods, a child simultaneously learns to overcome resistances he experiences and, hence, forming occurs.

With this, it is seen that "methods" is a key concept in the activities, progress, and depth of a formative event.

Methodology must be viewed as theoretical reflections on the ways in which the structure of the contents can be made one's own with insight; thus, ways by which a skill and proficiency can be mastered, and experience acquired. Methodology, then, makes a teaching event progress more certainly, more trustworthily and more validly. From this, methodology is the crystallization of a spontaneous grasp, as is observable from the structure of the contents, and the constitution of a scientific way of acting.

An important contribution to modern didactics, in this respect, is seen in Wagenschein's<sup>(65,)</sup> theory (and practice) of the exemplary form of learning and teaching physics. In addition to such an exemplary form of teaching assisting in delimiting the fullness of the content, it also contributes to unlocking the deeper, more

fundamental insights and relations of complex structures. In terms of an elemental, as a particular case, there is an attempt to work through to mastering a general concept, i.e., a total or larger structure. The methodical way of thinking for an exemplary presentation, thus, is from a particular case to an inductive and deductive breaking through to knowledge. The mastery of a method here is never an aim itself (in the strongest sense of the word), but remains only a way to a higher and more distant aim.

In general, designing a lesson situation (methodology) can only occur scientifically if the initiator of the event already knows the contents (and their unique nature). The form and way in which the contents are ordered and presented to fill the gap between “not knowing” and “commanding” must always strive for this aim, while being in harmony with the potentialities of the learner, and be in accord with particular didactic decisions. In this connection, Waterink<sup>(7)</sup> correctly says that for each subject, there is a subject-unique connection between the content itself and the human spirit which will master it.

Consequently, a task of didactics is to penetrate and interpret the structures of various subject sciences such that subject-didactic insights will be disclosed. The mastery of a method always gives the presenter of a subject greater self-confidence on his way to brave a new field, although good achievement and success with a certain method does not always mean it should be taken as a norm for future methodological preparation. The essence of the matter is: Subject-didactics has to do with designing a didactic situation which will awaken the spontaneous interests of a “seeking” person (child), and help him grasp the natural methods which are unique to the nature of the subject. In this connection, Waterink<sup>(8)</sup> indicates that, in a teaching situation both the contents (what) and the methods (how) address a person. The interest which is enhanced further in experiencing, a good method provides the additional impetus and orientation for the unfolding and forming of a person. With any too narrow a definition of or adherence to a certain method, one risks the danger of experiencing less “wobble room” which deviates to more restrictions and the flexibility of his acquisitions is lessened.

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<sup>(7)</sup> Waterink, J.: Grondslagen der didaktiek (Kampen, 1962), p. 58.

<sup>(8)</sup> Waterink, J.: Grondslagen der didaktiek (Kampen, 1962), p. 65.

Equally so, a methodologist who loses himself in a particular methodology, ends up with a teaching skill (grasp) which has the danger that the necessary fusion between content (the objective) and the personal-human (the subjective) moments in teaching a subject matter will be neglected.

A teacher must always remain a catalyst between reality and a child. In his activities, a teacher seeks a compromise between so-called didactic objectivity (i.e, the content) and so-called didactic subjectivity. which is a fundamental motive for respecting the human spirit and its potentialities.

The methodical way certainly is practice-bound but is no recipe and can always be modified during the actual teaching event. In general, however, it remains the task of a methodologist to provide an answer to the question “ho?” By remaining directed to immediately disclosing and unlocking content, there can be a working through to a mastery of the matter. This problem is elaborated on in the last chapter.

### **1.3 FORMATIVE SENSE AS A DIDACTIC CATEGORY**

As a theory, with the concept “formative sense”, didactics tries to answer the “why” question about the event of teaching.

In designing and preparing a didactic situation, the primary problem always is how to involve a learning person in the problem which the formative content contains, so that his self-motivation to learn it will progress. In didactic theory, there rightly is continual and clear reference to the importance of the presentation of cultural goods which have local lore-value, as well as the acquisition of experiences which are true to reality and the world, and which will be contributing factors to awakening wonder, surprise, mindfulness, and interest. For the beginning of learning, showing a learning intention is of primary importance.

Intentionality, as an existential category, understandably shows a close association with the meaningfulness of the matter to which the intention is directed. To enter a relationship of sense with an object

or matter based on a principle of sense which it inherently shows, indicates that a more intense relationship assumes form between the person who acts and the object to which he directs his intentional activities. By entering it, a specific object acquires a particular significance because a meaningful relationship is seen as possibility, which immediately implies a greater surrender to and more inner involvement with the object.

All activities and interventions between subject and object, hereafter are carried out with greater accountability. At the same time, the individual subjective and objective moments which continue to exist in the relation are largely eliminated. Copei<sup>(14, 58)</sup> indicates that with all activities (from the most gifted achievement to the simplest perception) which have to do with acquiring true knowledge, there always is a dependence on the fruitfulness of the merging of two factors: “von dem Auftauchen und Vorwärtsdragen der Sinnintention, von uns meist als Fragehaltung bezeichnet, und von dem Gegendruck der Sache”.

As soon as an object acquires a particular significance for a person, or shows a “peculiarity”, it is placed at the center of his landscape of awareness. And because earlier experiences already exist with him as pre-scientific commitments and ideas, the event will immediately have greater significance for him as a learning person. In this is also found the sense and value of offering cultural goods. As soon as the matter acquires meaningfulness for a person, **this is going to bring about a change of attitude** which, in its turn, will make him more formable and ready to learn.

Van der Stoep<sup>(61, 503)</sup> says the sense of a teaching event is first in this appeal and demand for intended activities of learning. Through the awakening of such inner attitudes and being pushed by a striving to acquire an awareness of knowledge and meaningful relations, the spontaneous activities and experiences of values arise with a person. Only by independently disclosing meaningful truths can one strive for a genuine evaluation of reality structures, without which it would not be possible to strive for self-imposed aims with sharpened interest. Usually, it happens that the self-confident and independent progression of (learning activities) is shocked and even broken by the counterpressure from the matter (degree of difficulty

of the problem). This usually creates uncertainty about the original valuation of the methodical way which is seen under the pressure. From this, a genuine questioning attitude arises. In this fruitful moment of the teaching event, and the confusion which the realization of “not knowing” brings about, the learning person once again becomes aware of his dependence on the presenter. There is a remarkable change in attitude and actions, i.e., a formative event.

Copei<sup>(14, 56-63)</sup> then also attributes particular importance to this awakening of awareness of meaningful relations, which is summarized as follows:

- (i) it leads to a sharpened intention to sense;
- (ii) an increased mindfulness follows from the questioning attitude and stating the problem;
- (iii) the awareness of the incompleteness of his current knowing awakens a stronger impulsion to learn.

However, before one can expand on the importance of this for a meaningful event of forming, it is important to look more closely at the contemporary teaching situation and its state.

Brezinka<sup>(7, 27)</sup> asserts, in this context, that one of the most harmful uses of our modern teaching (in a classroom framework) is that an individual is given too little opportunity to turn to himself, is not given a place for being alone, and not allowed the time for thoroughly reflecting and orienting. Only when a person wrestles with a problem independently are his own powers brought forward and enticed, mobilized, and his own potentialities unlocked. The formative sense of formative content cannot be fully realized by an adult representing reality. It is only truly disclosed by his [learner's] own acquisition of it. It is by making his own value judgments and giving meanings, as well as his spontaneous creations and natural activities that enrich his interiority and allow him to attain spiritual wisdom. The real being aware of the origin of a pleasant or unpleasant experience (encounter) offers a fruitful enlivenment which can give rise to a turning point in the formative event. The greater significance and certainty the formative sense provides the unique being of a person, the more it carries him to a better self-expression and unfolding of potentialities.



From this, it now is clear that the problem field of the didactic cannot be limited only to the choice and ordering formative content. The content serves only as a means of forming for making the being-with, and synthesis between person and world meaningful. Willmann<sup>(21, 39)</sup> also gives a place of honor to the formative sense in its interaction with formative contents in his structure model of didactics.

[Model does not appear in text]

The extent to which a person will be receptive to and influenced by formative content is largely determined by the formative sense the content shows.

The acquisition of formative content will be meaningful to a person as soon as its value as a means for reaching a stated aim is recognized, assimilated internally, and accepted as attainable. Through choosing and ordering formative content, one can evoke the needed life dynamic, i.e., if through the unlocking, meaning relations are disclosed which, in their turn, will awaken the intention for sense and sharpen mindfulness. For a child, the acceptance of content can be of formative sense and show fruitfulness, in so far as it, as a linguistic symbol and concept for thinking and by independent life work, can be disengaged from the natural, matter-of-fact and historical-moral surrounding world [Umwelt]. Therefore, teaching and educating cannot begin deductively with abstract formulations and meaningless definitions, but must provide room, above all, for beginning with the exemplary, i.e., where insight can be attained in terms of an elemental and fundamental exemplar. The exemplar then is the means for refining, portraying, or illustrating the concept.

To elucidate further with an example, there is reference to how, in language teaching, in a general formative sense, meaning must be sought in the mastery of the language—i.e., the mastery of the power of the word for implementation in penetrating and understanding surrounding reality. By oral or written expression in language, a presenter tries to hold before a learning person an understandable and meaningful representation of reality.

Therefore, the sense of language teaching also is in the possibilities it possesses as a means of teaching. However, it also offers the possibility of giving form to a person's fantasy images and totalities of thinking (creations). Here one thinks of the creative power of a person as it comes to expression in, e.g., a poem which, indeed, is one genre of linguistic gestalts.

Formative sense manifests its aim-directedness only when there is a notion of acting which has breadth as well as a depth. In addition to the fact that sense must be sought in the relations among contents, it must also be disclosed in the inherent formative value of each topic. Hence, Neue<sup>(45,35)</sup> also asserts that formative sense remains inseparably bound to the societal-historical situation in which a person finds himself. Human becoming cannot be realized if based on a one-sided impetus from the life of knowing alone. Equally important is the awakening of an affective moment to ensure the life dynamic from which the push to learn (learning intention) flows. Since a fusion of pathic and gnostic moments of intentionality is required for forming, it cannot be brought about by one isolated influence. For forming to work in a modifying way, the formative contents must bring the demands and openings of the culture (learning contents) as well as the subject learning person) to a new unity. The disclosure of the meaningfulness of the event awakens a learning person to a renewed dynamic and sharpened intentionality. The greater tension of attending and enlivened eagerness to learn, however, must not be seen as identical with a mere curiosity.

The strength of the push to learn, however, next to the outward appeal of the conspicuous contents, is determined by personal factors. The clearer the original or beginning attitude and attunement to a matter, with an eye to acquiring knowledge, the easier the intention for sense is directed. In such a learning situation, a less intensive push must be planned. If a child already has sufficient foreknowledge and talent on hand from his dispositions, what is presented to him will be acquired more easily.

Considering this, it is important to pay attention to the following: This acquisition of formative knowledge from observing and lived experiencing occurs from a one-sided assimilation. It is only a

person (learning child) who can have a change in attitude and actions. The formative contents, as slices from subject matter area, retain their values, irrespective of whether appropriated for a person himself as new experiences or are left unused.

Above it is indicated that a heightened sense intention, mindfulness and push to learn, made possible by the formative sense, always are manifested in a questioning attitude of a subject (child). This sharpened display of directed interest must be used as a fruitful moment in teaching and, especially in intervening pedagogically to bring about a true encounter (between teacher and child). To put this aspect in perspective, the relationship of interest to formative sense now is discussed.

### **1.3.1 Interest as a moment of formative sense**

With a very young child, there is little genuine interest, in the true sense of the word, especially because of a lack in personal value judging. Spontaneous inclinations and natural attunements still are directed mostly to physical and psychic needs. Later, by doing things, imitating and playing, a child becomes aware of good and bad, likes and dislikes.<sup>(5, 32)</sup> Only when a learning person asks questions on his own, as an event of willing, about opportunities or systematic information and knowledge acquisition is there, indeed, evidence of interest in a particular matter. These expressions are favorable starting points for learning to begin. With this, a presenter has confidence that a child shows the learning readiness and sense intention, which must be seen as undeniably fundamental preconditions for enticing interest. The subjective push to learn now shows itself in being interested, by which a spontaneous directedness, greater mindfulness and a longer attention span, based on an existing or newly acquired vocabulary for a particular matter entering the foreground. Therefore, there is no doubt about the coherence between formative sense, which discloses a topic, and interest, which awakens this (possibility) in a person.

The motivating value and significance interest has for a formative event has been explicated by Comenius, Locke, Rousseau, Herbart, Kirschensteiner, Willmann, Hildebrand, Roth, and others.

Herbart sees the awakening and existence of interest in a matter as a fundamental precondition for all teaching, especially with emphasis on many-sided directedness. Roth points to the existence of a natural interest in particular topics at each stage of becoming, by which a child's learning intention is strengthened. Therefore, it is necessary that the learning aims be striven for in accordance with this interest motive.

For Kirschensteiner, interest has four characteristics which contribute to its educative value:

- (i) a spontaneity or inner attractiveness to a matter;
- (ii) an objectivity or attentive directedness to a matter;
- (iii) an affectivity or emotional involvement with a matter;
- (iv) a tenacity or unconditional durability of attention.

Viewing its meaning historically, the concept "interest" is derived from the Latin root word "interesse", which means a personal "participation". Such an inner participation means directed activities arising out of one's emotional life. A sign of interest always is a subjective event which can be characterized as egocentric, practical, theoretical, ideal, or normative.

In our modern world, a person is overwhelmed by external impressions and sensations, and his attending and activities, with shorter intervals, are dampened and splintered by all kinds of communication media and visible objects. In addition, the milieu within which a person grows up (if in a city or on a farm, in an intellectual or more vocationally directed atmosphere) influences his becoming a person and pushes his interests in particular directions.

Educating and teaching a child also influence his fields of interest. Similarly, it must be recognized that individual differences and particular talents necessarily can influence positively and negatively the awakening of interest for certain objects and directions of study. A person who shows an original sense for a matter, e.g., an esthetic sense, will more easily be led to interests in a particular direction. In contrast to this, a lack of demonstrated interest for a particular area of reality is not always an assurance of weak ability. Each

person must reach a certain degree of formedness to be able to acquire a value judgment in terms of which his interest and formative sense can be motivated. Along with the double unlocking of categorical forming, the possibility arises of a person unlocking himself for reality. Formative value and formative sense cannot be rationally explained to a person or transferred. He must disclose this himself. Such an independent participation in acquiring a matter also is a fundamental precondition for interest. The more formed a person, the more confidently and purposefully can he begin acquiring a matter on his own responsibility.

With this, we are confronted with a distinction between direct and indirect interest.

Direct interest is awakened by the realization of a value judgment for a matter or idea stemming from inborn talents or acquired insights.

Indirect interest usually is shown for the sake of realizing another aim in making a value judgment. Many incidental disclosures and indirect interests have contributed to the unlocking of unusual talents of a person, which then can totally claim his later life. However, this cannot be counted on in teaching. A task of teaching is to **design** a situation in which a child can lived experience the meaningful relationships between the known and unknown, certainty and uncertainty. Such lived experiences are usually going to directly as well as indirectly awaken interest, along with a becoming aware of an aim (problem or question).

Showing interest, and a parallel intention to learn, which it calls up, cannot show how much knowledge a learning person already has at his disposal, and how much of it is understood. Therefore, formative sense always depends on the content, and the value of such content cannot be determined beforehand. More likely, it can be valued later from the spontaneous movement and participation (interest) this stimulates in a learning person.

It can be accepted that, by broadening a person's world of interest, his spirit becomes riper and richer, his comportment becomes more

active and productive, such that his potentialities can be unlocked more easily.

### **1.3.2 What formative content has formative sense for particular stages of becoming?**

We have indicated that, in his first few years of life, a child does not show genuine interest.

Until and with his sixth year, the matter-of-fact (the gnostic) lays back waiting for what can be lived experienced (the pathic). Teaching and educating must provide for emotionally laden experience, which claim a child in his totality, and which are going to awaken a spontaneous, subject-directed interest. Also, a small child's attentiveness still fluctuates greatly. He is addressed not only by external objects, but also by fantasy images of his own creation. His spontaneous activities (play) are directed to a particular aim which can be reached quickly. His activities are directed more to the practical and, especially to its value as useful. Thus, toddler and preschool children greatly enjoy the mere sound and rhythm of short rhymes, without the words as symbols being meaningful to them.

For an eight- to ten-year-old, space-time dimensions, and the unknown are particularly fascinating, in as much as, at this age, he shows a special liking for adventuresome events. Play, as a ground-form for learning, now is partly replaced by more purposeful work, paired with more attentiveness, and less transitory directions of interest. To fulfill and broaden his knowledge about a particular matter, for a long or short period of time, he can collect together things which are related.

A child becoming adult, also is more aware of his own body and health.

We provide an example to show that, indeed, teaching thoroughly considers these differences in choosing and ordering learning contents. For a ten- to twelve-year-old, historical personalities can be presented alone as interesting, provided that, in relation to them,

there is an unlocking of powerfully experienced events, heroic deeds and that dynamic actions are called into being.

In an investigation of many boys and girls from twelve- to thirteen-years, only a small percentage had an avowed structure of interests at their disposal. It also is found that practical interests prevailed even to the end of high school.

As a child unfolds (flourishes) further, we find an increasing interest in spiritual values and value dictates. At this later stage, history will only acquire significance if a better figuring forth of a future perspective or vocational directedness is made possible for a learning person. The formative sense of the learning content must, in this time subject (i.e., history), be sought, in so far as it more closely illuminates a social or political system with a contemporary or actual nature.

From the foregoing considerations, we see that a child lived experiences his world at each stage of becoming in a different relation to sense. For a meaningful unlocking of reality, there must be care that an appreciation for the formative content is already in awareness or is awakened. The formative sense, which is brought about in presenting the content, constitutes the power and impetus for a person's becoming. Implementing such fundamental powers by a person to attain a better grasp on reality contributes to a sharpened sense intention, and a more venturesome attitude.

For too long, there has been an attempt to force all learning contents for all children at each stage of becoming into one methodological schema, even in so far as it concerns an entire school, province, or country. Teaching goes limping in a renewed reflecting in this regard, so that it no longer will remain without form and clinging to the remnants of the dualism of formal and material forming of the past.

Our problem of forming, however, must be interpreted as a problem of teaching. Consequently, in the next two chapters we search for categories which further disclose the event of teaching.